Catalogue

OF THE

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VOLUME XIII

(ARABIC MSS.)

ṢÛFÎSM

Prepared by

MAULAVI ABDUL HAMID

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PREFACE.

The present volume, the thirteen of the series, is the sixth dealing with the Arabic MSS. It contains notices of the MSS. belonging to the section, Asceticism and Ṣûfîsm, the most difficult branch of Islamic learning. That the subject is divine knowledge and spiritual thought is the main cause of the difficulty in the domain of Ṣûfîsm. The study of the subject of the spiritual training given by Ṣûfîs to their novices is still continued throughout Islamic countries. The activity in study of the present subject, even in the present day and in India, is evident from the training given in the monasteries of India. In Bihar, in the present age, the Phulwari monastery is renowned as a place of instruction of novices.

The collection here catalogued is notable for comprising old MSS. specially the oldest MS. in the Library, one dated A.H. 483=A.D. 1090 (No. 825). The volume contains notices of 155 MSS., including twenty treatises contained in five MSS. of mixed content.

The volume has been compiled by Maulavi Abdul Hamid, who deserves congratulations for his critical researches in connexion with several works of great importance (*vide* Nos. 825, 827, 842, 848, 849, 850, 854, 857, 859, 863, 864, 886, 898, 910, 915, 917, 918, 936, 937), and for throwing fresh light on the lives of several authors (*vide* No. 910). In No. 875 the compiler has succeeded in establishing the correct date of 'Abdarrazzâq Kâshî's death as A.H. 936, the date of his death, as given in almost all the catalogues, being A.H. 930 (see Brock. Vol. II., p. 204). In No. 923 the compiler has proved that 'Abdulqâdir Ṣafadî was alive in A.H. 905, and died some time before A.H. 924, while Brock. Vol. II., p. 119, on the authority of three catalogues, gives the date of his death as A.H. 726. The ten sources of the origin of the word 'Ṣûfî', given by the compiler with references, may be cited as evidence of the thoroughness of his research (*vide* p. 49). The other methods displayed in the previous volumes have been fully maintained in the present.

Among old and rare MSS. catalogued in this volume the following deserve special notice :—

No. 820. A fragment of an old copy of Kitâb as Ṣabr wa Ar Riḍâ, a very rare work on Asceticism and Ṣûfism, by Ḥâriṣ Muḥâsibi, a famous Ṣûfî of the 3rd century A.H. who died in A.H. 243= A.D. 857. Dated A.H. 620.

No. 825. A very valuable and oldest copy of Kitâb al Luma' by Abû Naṣr as Sarrâj, who died in A.H. 378=A.D. 988. Dated A.H. 483.

No. 826. The second part of a very old copy of Qût al Qulûb, a work on Ṣûfism and Asceticism, by Abû Ṭâlib al Makkî, who died in A.H. 386=A.D. 996. Dated A.H. 571.

No. 831. A reliable copy of Manâzil as Sâ'rîn, a famous work on Ṣûfism, by 'Abdallâh al Anṣârî, who died in A.H. 481. The copy was in the use of Muḥammad bin 'Ali, an Indian Ṣûfî of the 9th century A.H.

No. 841. A very rare abridgement of Iḥyâ' al 'ulûm, not mentioned in any catalogue, by Yaḥyâ bin Abil Khair, who died in A.H. 558=A.D. 1162.

No. 850. A unique copy of a concise commentary on Bidâyat al Hidâyat of Ġazzâlî (d. A.H. 505=A.D. 1111), by 'Abdal Qâdir al Fâkihî, who died in A.H. 982=A.D. 1574.

No. 857. A very old copy of Kitâb at Tawwâbîn, by Ibn Qudâmah, who died in A.H. 620=A.D. 1223. The present copy was studied by several scholars in A.H. 695.

No. 860. A very reliable copy of 'Awârif al Ma'ârif, by Shihâbaudîn Suhrawardî, who died in A.H. 632=A.D. 1234. Dated A.H. 884. The present copy was studied in the 11th century A.H. by certain famous Ṣûfîs of Gujarât.

No. 879. An autograph copy of Sharḥ Fuṣûṣ al Ḥikam by Jâmî (d. A.H. 898=A.D. 1492). Written in A.H. 896.

No. 889. An old copy of 'uqlat al Mustaufizah of Muḥîaddin al 'Arabî (d. A.H. 638=A.D. 1240). Dated A.H. 773.

No. 893. An old and valuable copy of Riyâḍ Aṣ Ṣâliḥîn of Muḥiaddîn an Nawawî (d. A.H. 676=A.D. 1278). The copy was transcribed five years after the author's death in A.H. 681. The present MS. was studied by several eminent scholars under Ibn 'Aṭṭâr, one of the pupils of the author.

No. 895. An old copy of Ḥall ar Rumûz of 'Izzaddîn al Maqdisî (d. A.H. 678=A.D. 1279). Dated A.H. 839.

No. 907. A very old and valuable copy of Shifâ' al Asqâm of Subkî

(d. A.H. 756=A.D. 1355), studied under the author by his son and many others.

No. 910. An autograph copy believed to be unique of Zubdat at Taṣawwuf, an exceedingly valuable work on principles of Ṣûfism by Shamsaddîn ad Dâmigânî, the Minister of Persia and pupil of Qâḍî Aḍud (d. A.H. 756=A.D. 1355).

No. 911. A very correct copy of Simt aṣ Ṣudûr, a very rare work on Ṣûfism, by Taqîaddîn al Mauṣilî (d. A.H. 797=A.D. 1394). Written by the pupil of the author.

No. 926. An autograph copy of Jawâmi' al Kilam, by 'Alî Muttaqî (d. A.H. 975=A.D. 1567).

No. 929. A very rare copy of extremely rare work on Ṣûfism viz. Al Fuṣûl Fatḥîyah, by Ḥusain bin Faqîh (d. A.H. 979= A. D. 1571). Dated A.H. 1022.

No. 937. A copy of Ḥusn at Tawassul, a very rare work on Ṣûfism by 'Abdal Qâdir al Fâkihî (d. A.H. 982=A.D. 1575).

No. 939. An old copy of an Arabic translation of Faṣl al khiṭâb, a reliable work on Ṣûfism in Persian. The work was translated into Arabic by Amîr Badshâh Muḥammad al Bukhârî in A.H. 987. The present copy was transcribed in A.H. 997.

No. 955/1. A very old copy of Kitâb al Kunh Mimmâlâ Budda lil Muridi Minhu of Maḥîaddin al 'Arabi (d. A.H. 638=A.D. 1240). Dated A.H. 778.

No. 959/1. A copy of a very rare treatise, viz., Ar Risâlat al Makkiyah, believed to be unique by Quṭbaddîn, a Ṣufî of the 8th century A.H. Written in the beginning of the 10th century A.H.

The volume of the catalogue was revised by Mr. E. A. Horne and Dr. Azimuddin Ahmad. The final proofs of the same were revised and passed for the Press by me.

Imperial Library, J. A. CHAPMAN.
Calcutta, 3rd July, 1928.

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ARABIC MANUSCRIPTS.

ASCETICISM AND ṢÛFÎSM.

No. 820.

foll. 3; lines 16; size 9¼ × 5¼; 7¼ × 3¼.

كتاب الصبر و الرضاء

KITÂB AṢ ṢABR WA AR RIḌÂ'.

A fragment containing the last three foll. of an old copy of Kitâb aṣ Ṣabr wa ar Riḍâ', a very rare work on Asceticism and Ṣûfîsm, which treats of the strict observation of the two important principles of the subject, viz., to bear patiently and accept gladly the inevitable decrees of God, whatever they may be.

Author: Abû 'Abdallâh Ḥâriṣ bin Asad al Muḥâsibî ابو عبد الله حارث بن اسد المحاسبي, a follower of the Shâfi'î School, and the most distinguished Ṣûfî of the 3rd century A.H., whose literary merits equal his fame as Ṣûfî. His authority, both as a scholar and a mystic, that is, in both branches of learning (علوم ظاهري و باطني), is attested unanimously by his biographers, Ṣûfîs and scholars. He is called Al Muḥâsibî on account of his supreme mastery over the appetites, and his being mindful in his every act of the fear of God. He died in A.H. 243=A.D. 857; see Mir'ât al Janân, fol. 158[b]; Ṭabaqât u Ibn Mulaqqin, fol. 152[a]; Ikhtiyâr ar Rafîq, fol. 39[b]; Kashf u Asrâr al Bayân, fol. 112; Mujmal Faṣîḥi, fol. 25; Isnawî, fol. 13; Taḏkirat al Awliyâ' of 'Aṭṭâr, fol. 113[b]; Nafaḥât., p. 56; Al Lawâqiḥ, fol. 74; Tâj aṭ Ṭabaqât, vol. iii, Part, ii, fol. 657; Berlin, No. 2812; Paris, No. 1913/15: Brock., vol. i, p. 198 (where A.H. 213 is a misprint for 243 as the date of the author's death).

The present work is not mentioned in Brock., who, however, vol. i, p. 198, mentions five other works of the author.

The present fragment begins abruptly thus :—

حتى لا يجب ان يكون نقصة منه شيا كما قال سويد بن متبعة مغتبطا به فذلك نا فلة فان زال عنه و لم يصبر الى سخط ربه فانه قدصار الى الصبر الخ *

The colophon runs thus :—

تم كتاب الصبر و الرضاء للمحاسبي و فرغ من كتابته فى الثالث عشر ربيع الآخر سنه ٦٢١ *

Written in good Naskh. Dated A.H. 621.

At the end, the following two notes are found :—

I. By Aḥmad bin 'Abdallâh bin Muḥammad al Warrâq, a scholar of Egypt of the 8th century A.H. He says that, in A.H. 777, he went through the MS. :—

طالع فيه العبد الفقير الى عفو ربه احمد بن عبد الله بن محمد ... الوراق غفر الله له و لجميع المسلمين و ذلك في مستهل رجب سنة سبع و سبعين و سبعمائة *

II. By Muḥammad bin Mu'lim Najmaddîn. He says that he also went through the MS. :—

طالع في هذا الكتاب العبد الفقير الى الله محمد بن معلم نجم الدين *

These two notes are followed by a prayer (دعا) designated دعاء مبارک مستجاب, which begins thus :—

اللهم اني اسألك بالالف المعطوف و باسم المكفوف الخ *

No. 821.

foll. 63; lines 23; size 9½ × 7; 6½ × 4½.

بستان العارفين

BUSTÂN AL 'ÂRIFÎN.

A work on meditation and moral precepts, based on the Qur'ân, Ḥadîṣ and other religious works, such as those of jurisprudence, theology and Ṣûfism, divided into 162 *Bâb*.

Author: Abu'l Laiṣ Naṣr bin Muḥammad bin Aḥmad bin Ibrâhîm as Samarqandî ابو الليث نصر بن محمد بن احمد بن ابراهيم السمرقندي,

a famous Ḥanafî scholar of his age, chiefly known as a jurist and traditionist. He studied under his father and many other Shaikhs. For the names of most of them, see Tanbîh al Ġâfilîn, No. 823 below, where the present author quotes Ḥadîṣ and the sayings of others transmitted to him by his Shaikhs. Brock., vol. i, p. 196, enumerates eleven works of his. He was born in A.H. 290. The biographers differ very much as to the date of our author's death. The following six dates are given, as detailed below, viz., A.H. 373, 375, 376, 382, 383, 393. Three different dates, viz., A.H. 373, 375 and 383, are given by Ḥâj. Khal.; see vol. ii, p. 365; vol. ii, p. 51; vol. iii, p. 136. Two dates, viz., A.H. 375 and 393, are mentioned in Berlin, vol. x, p. 381. Brock., vol. i, p. 195, gives the following three dates: A.H. 375, 383, 393. In Madinat al 'Ulûm, fol. 109, and in Tâj at trâjim (edited by Flügel), A.H. 393 is the date given. Again Flügel, in Die Classen, p. 303, gives A.H. 383; the author of Mujmal Faṣîḥî, fol. 125ᵇ, A.H. 376; Tâj aṭ Ṭabaqât, vol. iv, fol. 1150, A.H. 382; and Cairo, vol. ii, p. 70, A.H. 375. The earliest biographer of our author, who died in A.H. 775, the author of Al Jawâhir al Muḍîyah, gives the year of his death as A.H. 373; see vol. ii, fol. 78; and Al Kafawî, in I'lâm, agrees with him, as does also the author of Ṭabaqât al Aḥnâf (see Hand-list, No. 2452). 'Alî Qârî, in his Ṭabaqât (see Hand-list, No. 2451, fol. 181), gives A.H. 376; but in his commentary on Shifâ' (see Hand-list, No. 2250), which was composed after the Ṭabaqât referred to above, he agrees with date given by the author of Al Jawâhir Muḍîyah; and this is also supported by the author of Ḥadâ'iq al Ḥanafîyah, p. 180. In view of the agreement of the last five authors on A.H. 373=A.D. 983, we may, perhaps, accept this date in preference to any other.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين قال الشيخ الفقيه ابو
الليث نصر بن محمد بن ابراهيم بن الخطاب السمرقندي رحمة الله
عليه اني جمعت في كتابي هذا فنونا من العلم ... و سميتهٔ كتاب
البستان الخ •

For other copies of the work see Berlin, Nos. 8322-3; Wien, No. 1837; Cairo, vol. ii, p. 70; Râmpûr, No. 50.

The work was printed in Bûlâq, A.H. 1289; in Bombay, A.H. 1304; and in Calcutta, A.D. 1868.

Written in good Naskh. Not dated; apparently, 9th century A.H.

No. 822.

foll. 139; lines 15; size 8¼ × 5½; 6½ × 3½.

The Same.

Another copy of the preceding work, beginning like the above. Written in Nasta'līq. Dated A.H. 1195.

No. 823.

foll. 228; lines 23; size 12 × 8¼; 8½ × 5½.

تنبيه الغافلين

TANBÎH AL ĠÂFILÎN.

Another work of the preceding author on the same subject, with the addition of certain miscellaneous matter, based on the Qur'ân, Hadîṡ and the sayings of others transmitted to the author by his father and other Shaikhs, divided into 95 *Bâb*.

Beginning:—

الحمد لله الذي هدانا لكتابه ...... قال الفقيه الزاهد ... نصر بن محمد بن احمد بن ابراهيم السمرقندي اني لما رأيت الواجب على من رزقه الله تعالى المعرفة في الادب و الحظ في العلم ...... جمعت في كتابي هذا شيأ من المواعظ الخ •

The first *Bâb* begins on fol. 2ª, thus باب الاخلاص و ترك الرياء اخبرنا محمد بن الفضل الخ.

The last chapter begins on fol. 210ª as follows:—

باب الحكايات قال الفقيه ابو الليث السمرقندي حدثنا ابي الخ •

For other copies of the work see Berlin, Nos. 8735–6; Wien, vol. iii, p. 268; India Office, No. 147; Alger, Nos. 872–75; Cairo, vol. ii, p. 151; Âṣafîyah Library, vol. ii, p. 1590. The work has been printed in Cairo, A.H. 1305; Bombay, A.D. 1884.

No. 824.

foll. 296; lines 19; size 6½ × 4½; 5½ × 2½.

The Same.

Another copy of the preceding work, beginning like the above. Written in ordinary Naskh. Dated A.H. 1187.
Scribe: حسین بن محمد.

No. 825.

foll. 178; lines 12; size 8 × 6; 5½ × 4.

اللمع فی التصوف

AL-LUMA' FÎ AT TAṢAWWUF.

A very valuable and the oldest known copy of the Kitâb al Luma', dated A.H. 483. This is the oldest MS. in the library but unfortunately it is imperfect.

Author: Abû Naṣr Sarrâj aṭ-Ṭûsî.

The MS. is defective at the beginning and opens thus:—

كتاب الفهم ثمانية ابواب باب مذهب اهل الصفوة الخ *

An exceedingly valuable edition of the work (with critical notes, author's life, abstract of contents, glossary and indices), by R. A. Nicholson, was published in the Gibb Memorial Series, 1914.

The author, surnamed طاوس الفقرا "The Peacock of the Poor," was a great expounder of the Sufic doctrines. He was well versed in mystical theology. He died in A.H. 378=A.D. 988. For full particulars of the author and the work see Nicholson's edition. Some particulars of the author will also be found in Kashf-al Maḥjub; Taḏkirat al-Auliyâ; Nafaḥât; Safinat al-Auliyâ; Mirat al-Asrâr; Mirat al-Janân, etc. See also Ḥâj. Khal.

The following anonymous note on the title-page, apparently written in the 9th century of the Hijrah, ascribes the authorship of the work to the famous Shaikh Abû Naṣr Bishr al-Ḥâfî (*d.* A.H. 227=A.D. 841):—

كتاب التفهم لابی نصر بشر الحافی ...... *

This wrong assertion is evidently based on a careless reading of the opening words of each *Bâb* in which only the *Kunyah* Abû Naṣr, and not the name, occurs: قال ابو نصر.

The writer of the note has thus mistaken Abû Naṣr (Bishr al

Ḥafi) for our author Abû Naṣr (Sarrâj). Ḥâfî's death took place one hundred and fifty years before that of our author, and none of his biographers mentions any work by him. Moreover, our author mentions in the work several Shaikhs who lived after the death of Ḥâfî (see the List of Ṣûfîs given at the beginning of Nicholson's edition).

The main object of the author in writing the work was to show by argument that the true principles of Ṣûfism agree with the doctrines of the Qur'ân and the Ḥadîṣ. He deals at length with the doctrines and principles of the ancient Ṣûfis, their moral systems, customs, supernatural powers, etc. On the whole the work supplies valuable materials for the study of the development of Ṣûfism in the second, third and fourth centuries of the Muhammadan era.

The work, as extant in the printed edition, consists of a *Muqaddimah* and thirteen *Kitâb*, subdivided into numerous *Bâb*. Our copy has only twelve *Kitâb*, as follows:—

The first *Kitâb*, كتاب الفهم (corresponding with the second in the printed edition), in 8 *Bâb* (in the printed edition 9 *Bâb*), on fol. 1b. The second, in 4 *Bâb*, on fol. 11. The third, in 5 *Bâb*, on fol. 17. The fourth, in 7 *Bâb*, on fol. 23b. The fifth, in 27 *Bâb* (in the printed edition 26 *Bâb*), on fol. 34b. The sixth, in 5 *Bâb*, on fol. 79b. The seventh, in 12 *Bâb*, on fol. 95. The eighth, in 6 *Bâb*, on fol. 109b. The ninth, in 6 *Bâb*, on fol. 116b. The tenth, in 2 *Bâb*, on fol. 124b. The eleventh, in 18 *Bâb* (in the printed edition, 32 *Bâb*), on fol. 143. The twelfth (not treated as a separate *Kitâb* in the printed edition), in 20 *Bâb*, on fol. 166.

A comparison with Nicholson's edition shows that the entire *Muqaddimah* (subdivided into 18 *Bâb*), and the first *Kitâb*, كتاب الاحوال و المقامات (comprising 19 *Bâb*), occupying pp. 1–70 in the printed edition, are wanting in our copy. The last *Kitâb* in our copy, styled كتاب الاغلاط, is not treated as a separate *Kitâb* in the printed edition, but forms only a part of its last *Kitâb* كتاب تفسير الشطحيات. The last *Bâb* of the fifth *Kitâb* in our copy is treated as a separate *Kitâb* كتاب المسائل in the printed edition. There are many other notable variants of great importance in the texts.

Of the two MSS. used by Nicholson the one which he made the basis of his edition, is dated A.H. 683, and the other, A.H. 548. In view of the fact that our MS. (dated A.H. 483) is the oldest, a comparison of it with the printed edition, and the recording of all important variants, would be a service of great value to critical students of Ṣûfism. Remarks on the archaic forms of spelling and on the orthographical peculiarities of the MS. would also be of great interest.

The colophon of the scribe indicating the date of transcription of our copy, viz., A.H. 483, runs thus:—

فرغ من كتابته يوم الاثنين و السابع عشر في شهر رجب سنة ثلاث و ثمانين و اربعمائة *

Written in fair bold Naskh.

No. 826.

foll. 218; lines 23; size 9½ × 6½; 8 × 4.

الجزء الثاني من قوت القلوب في معاملة المحبوب

AL JUZ' AṢ ṢÂNÎ MIN QÛT AL QULÛB FÎ MU'ÂMALÂT AL MAḤBÛB.

The second part of a very old copy, dated A.H. 571, of Qût al Qulûb, a work on Ṣûfîsm and asceticism, dealing with religious duties, mystical principles and moral precepts, as well as the system and observances of Ṣûfîsm. The author expounds with special care the philosophical principles involved. As the author of Faṣl al Khiṭâb (see Persian Hand-list, No. 1386), fol. 33ᵃ, observes in the quotation which follows, the present work is recognised by Ṣûfîs and scholars as the most useful composition produced on the subject up to that time:—

قالوا لم يصنف مثله في الاسلام في دقائق الطريقة و لمؤلفه رحمة الله كلام في هذه العلوم لم يسبق الى مثله *

Al Ġazzâlî (*d.* A.H. 511=A.D. 1111), in Iḥyâ' al 'Ulûm (see Nos. 833–36 below), borrowed materials from the present work.

The present second volume contains the last 16 Faṣl, viz., 32–47. A complete copy of the work is mentioned in Berlin, No. 2816, together with a full description of the contents. An index of the contents of the present copy, written on different paper in a later hand, is attached at the beginning.

Author: Abû Ṭâlib Muḥammad bin 'Alî bin 'Aṭîyah al Makkî al Ḥâriṡî ابو طالب محمد بن علي بن عطية المكى الحارثي, a famous Ṣûfî of Mecca. He was a disciple of Abu'l Ḥasan Muḥammad bin Aḥmad bin Sâlim Baṣrî to whom he refers on fol. 183ᵇ thus:—

و كذلك شيخنا ابو الحسن بن سالم يقول اذا اعطيت حقه من الشبع ... فجمعت بك النفس الى الهلكة و اذا منعت حقه من الشبع قصرت كل جارحة عن حظها فاستقام القلب بذلك و اعتدل *

He died in Baġdâd, A.H. 386=A.D. 996. See Mir'ât al Janân, fol. 233[b]; Nafaḥât, p. 135; Tâj aṭ Ṭabaqât, vol. iv, part ii, fol. 1210; Faṣl al Khiṭâb, fol., 277[b]; Mujmal Faṣiḥî, fol. 128[a].

Beginning:—

الفصل الثاني و الثلثون فيه شرح مباني الاسلام و هي خمسة ذكر فضائل الطهارة و ما يقال عند غسل كل عضو من الاذكار اول ذلک ان يتوضأ قاعدا مستور العورة و ان لا يكون الماء متمسا *

The work ends with the 47th Faṣl which begins thus:—

الفصل السابع و الاربعون فيه كتاب تفصيل الحرام من الشبهة و فضل الحلال و ذم الشبهة *

The colophon, which is not fully legible, runs thus:—

الحمد لله رب العالمين و صلى الله على سيدنا النبي العربي و على آله و اصحابه و اتباعه اجمعين و سلم سليما ... فرغ ... سنة احدى و سبعين و خمس و خمسائة اللهم اغفر لمصنفه و لصاحبه و كاتبه و لوالديهم اجمعين *

For other copies of the work see Berlin, *loc. cit.*; Râmpûr, No. 261.

The work was printed in Cairo, A.H. 1310. A printed copy of the work is mentioned in Âṣafîyah Library, No. 989.

Written in good Naskh.

The name of the scribe is undecipherable. Foll. 69–95, which are also written in Naskh, are supplied in a later hand.

The MS. was at one time in the possession of one Muḥammad bin 'Abdallaṭif, a scholar of the 9th century A.H., as it appears from his autograph note on the title-page which runs, thus:—

كتاب قوت القلوب و معاملة المحبوب تصنيف الشيخ الكبير الشهير ابي طالب المكي من نعم الله على عبده محمد بن الشيخ عبد اللطيف اختم له بالخير الخ *

One Muḥammad Nâfi', in his note on the title-page says, that in A.H. 1192, he purchased the present MS. through Mîr 'Inâyatallâh.

No. 827.

foll. 308; lines 15; size 7½ × 4½; 5½ × 3½.

روضة العلماء

RAUḌAT AL 'ULAMÂ'.

A work containing a collection of religious, mystical and moral instructions, based on the Qur'ân, Ḥadîṣ and sayings of the Ṣûfîs and others. The work is divided into 98 *Bâb*, which are fully described in Berlin, No. 8860.

Author: Abu'l Ḥasan 'Alî bin Yaḥyâ bin Muḥammad Az Zandavaisitî al Bukhârî al Mubtaġî ابو الحسن علي بن يحيى بن محمد الزند و يستي البخاري المبتغي. Ḥâj. Khal., vol. iii, p. 505, and Berlin, No. 8860, record the author's name as Abû 'Alî Ḥusain bin Yaḥyâ; but the author of Al Jawâhir al Muḍîyah, vol. ii, fol. 128b, emphatically states that his name was 'Alî bin Yaḥyâ, thus: و قلت اسمه علي بن يحيى. This rendering is supported by the Isnâd of the present work, quoted below, which is identical with that found in the copy noticed in Bûhâr Lib. Cat., vol. ii, No. 121 :—

الحمد لله رب العالمين و الصلوة علی خير خلقه محمد و آله و صحبه اجمعين يقول ابو اسمعيل احمد بن محمد نصر العلوي الحدادي البخاري عفي الله تعالی عنه اخبرني لجميع كتاب روضة العلماء جدي ... ابو المعالي اشرف بن ابي بكر الحسيني الحدادي رحمة الله عليه اجازة في سنة اربع و ستين و خمسائة ... قال اخبرنا الشيخ الامام الزاهد شمس الاسلام ابوبكر بن محمد بن فضل الزرنجری فيما كتب لي في سنة ثمان و خمسائة قال الشيخ الزاهد الوالد قال اخبرنا الشيخ الفقيه الحاكم ابو نصر بن محمد بن عيسى البلودي رحمة الله عليه قال اخبرنا الشيخ الفقيه الزاهد ابو الحسن علي بن محمد الزندويستی رحمة الله عليه •

It is evident from the fact, that throughout the work the author is referred to, sometimes as قال الفقيه رحمة الله (the preceptor or jurist said May God have mercy on him), and sometimes as قال رحمه الله (he said May God have mercy on him), that the work was arranged by some one after the author's death—probably by his pupil, Abû Naṣr bin Muḥammad bin 'Îsâ, who, in the Isnâd quoted above, refers to the author in similar terms (فقيه رحمة الله عليه).

The date of the author's death is not mentioned in Ḥâj. Khal.,

nor in Berlin, No. 8860. In Al Jawâhir al Muḍîyah, the author is noticed as a Ḥanafî scholar; but nothing is said as to the century to which he belonged. Dr. Hidâyat Ḥusain, in Bûhâr Lib. Cat., vol. ii, No. 121, on the strength of a date, A.H. 508, mentioned in the Isnâd, observes that the author flourished before that date. The fact that, in the chain of narration, there are two persons intermediate between our author and the scholar to whom the work was transmitted in A.H. 508, and a careful examination of the MS. elicit the following information as to some of the author's contemporaries and teachers, from which it is clear that our author belonged to the latter part of the 4th century A.H.

(i) Our author refers, in the passage (fol. 33a) quoted below, to Abû Bakr Ismâ'ilî, a reliable traditionist, who died in A.H. 371=A.D. 981; see Ḥuffâẓ, vol. iii, p. 159; and states that he personally received certain religious instruction from him:—

قال رحمه الله سمعت الشيخ الامام ابا بكر اسمعيلى يحكى عن
الحسن البصرى انه جلس للعامة فلما فرغ قام اليه شاب الخ *

(ii) From the above-mentioned Abû Bakr Ismâ'ilî he received a Ḥadîṣ, which he quotes on fol. 248a, as follows:—

قال رحمه الله و حدثنا الامام ابو بكر الاسماعيلي املاً باسناد له
عن نافع ابن عمر قال لما نزلت هذه الآية و هو قوله مثل الذين ينفقون
اموالهم بغير حساب الى اخر الآية قال رسول صلى الله عليه و سلم رب
زدامتي فنزلت هذه الآية من ذاالذي يقرض قرضا حسنا فيضاعفه له اضعافا
كثيرا قال رسول الله صلعم زدامتي فنزلت انما يوفى الصابرون ... اجرهم
بغير حساب *

(iii) Again, on fol. 285a, he refers as follows to a saying which fell from the lips of Ṣufî Abu'l Qâsim (*d.* A.H. 378=A.D. 988; see Nafaḥât, p. 139):—

قال رحمه الله و سمعت ابا القسم الصوفي يقول اول شئ خلقه الله
تعالى خلق ذرة بيضاء *

(iv) It is clear from the following passage (fol. 33b) that our author studied under Abu'l Ḥasan 'Alî bin 'Abdallâh aṭ Ṭarṣûsî (*d.* A.H. 382 = A.D 992; see Ansâb u Sam'ânî, fol. 222b):—

قال رحمه الله قرأت علي ابي الحسن على بن عبد الله الطرسوسي
قال كان بعض الصالحين يغسل موتى الصوفية فقال غسلت ميتاً يوما و
ادرجته في كفنه فسمعت هاتفاً من زاوية البيت ... يقول انه غسل باطنه
في حيوته و انت غسلت ظاهره بعد و فاته فا جتمع الغسلان فصار نورا على
نور الخ *

Beginning:—

اشكرالله تعالى كثيرا واسبحه بكرة و اصيلا ... اما بعد فاني قد صنفت
هذا الكتاب و امليته مرارا علي اصحاب و كان خاليا عن مسائل الفقه و
الحكم والا مثال فسألني بعض اهل العلم ممن قد ابتلي با الجلوس
في العامة ايد هم الله بان اصنفه ثانية ...... فا صغيت لهم ابقاهم الله
تعالى اذني......و صنفت كتا بي هذا ... و سميته كتاب روضة العلماء ...
و كان اسمه الاول روضة المذكرين *

The author gives us to understand in the preface that the present work is an enlargement of his former work, Rauḍat al Muḏkkirîn.

Some one in the following note on the title-page has erroneously ascribed the authorship of the work to Abû Ismâ'îl Aḥmad bin Muḥammad bin Naṣr al 'Alawî:—

كتاب روضة العلماء تصنيف الشيخ العلامة و الحبر البحر الفهامة ابو
اسماعيل احمد بن احمد بن نصر العلوى الحنفي غفر الله له و لجميع
المسلمين *

For other copies of the work see Berlin, No. 8860; Bûhâr, Lib. Cat., No. 121; Râmpûr, Nos. 156-57, of date A.H. 771, Râmpûr, No. 156, of date A.H. 771, being the oldest copy known to us.

Written in fair Naskh. Dated A.H. 1097.

In A.H. 1255 the MS. came into the possession of one 'Abdarraḥîm al Qandahârî, an Indian scholar of the 13th century A.H. See the note on the title-page, which runs thus:—

قد وقع هذا الكتاب بفضل الله الكريم في ملك عبد الرحيم القندهاري
فقه الله الباري سنة ١٢٥٥ھ *

No. 828.

foll. 114; lines 33; size 13¾ × 8; 10 × 5¼.

الرسالة القشيريه

AR RISÂLAT AL QUSHAIRÎYAH.

A very old copy of a well-known work on Ṣûfism and asceticism, containing a full description of the mystical principles and practices of the Ṣûfis. In the first *Bâb* of the work, the author refers to 82 eminent Ṣûfis, giving a brief account of their views on theological dogma, from which he draws the conclusion that their views are the same as those of orthodox Muhammadans (اهل السنة و الجماعة), and that the Ṣûfis, like them, are true believers in Islâm. The present work, which is chiefly based on the Qur'ân, Ḥadîṣ and sayings of the Ṣûfis, is regarded as a standard work on the subject, and is referred to as such by Ṣûfis and scholars of the author's and of succeeding ages. It is divided into 54 *Bâb*, which are fully described in Berlin, No 2822. The work was composed in A.H. 438.

Author: Abu'l Qâsim 'Abdalkarîm bin Hawâzin bin Ṭalḥa bin Muḥammad al Qushairî ابو القاسم عبد الكريم بن هوازن بن طلحه بن محمد القشيري, known as Al 'Ustâḏ (الاستاذ), a prominent Ṣûfî, scholar and author of the 5th century A.H. He is specially known for his merit in the Qur'ânic branches, tradition, philology, jurisprudence, theology and mystical branches of learning; and is the author of numerous works on these subjects, 13 works, in all, being enumerated in Brock., vol. i, p. 432. Besides the 13 works referred to above, a very rare work of the author, viz., Kitâb al Mi'râj is found in the Library; see Hand-list No. 2269. Our author was a follower of the Shâf'î school, and adhered to the Ash'arî school of theology. He was born in Khurâsân, A.H. 376. He lost his father, while still a child; but he had an innate love of learning, which prompted him to leave Khurâsân for Nishâpûr, where fortunately he fell in with Ṣûfî Abû 'Alî ad Daqqâq, on whose advice he studied different branches of Islamic literature under the following eminent scholars, among others:—

(i) Abu'l Qâsim Al Aimânî, a philologist of the 4th century A.H.

(ii) Ḥâkim (*d.* A.H. 405=A.D. 1014; see Lib. Cat., vol. v, part i, pp. 105-6).

(iii) Ibn Fûrak (*d.* A.H. 406=A.D. 1015; see Lib. Cat., vol. v, part ii, No. 373), who is quoted by our author on fol. 52[b] of the present work, thus: اخبرنا الامام ابو بكر محمد بن الحسن ابن فورک رحمه الله الخ.

(iv) Abû Isḥâq al Isfirâ'înî (*d.* A.H. 418=A.D. 1027; see Isnawî, fol. 24), who is also quoted on fol. 98[a], thus: و كان الامام ابو اسحاق الا سفرائيني يقول الخ.

(v) Abû Bakr Muḥammad aṭ Ṭûsî (*d.* A.H. 420=A.D 1029; see Isnawî, fol. 300).

(vi) Abû Nu'aim al Iṣfahânî (*d.* A.H. 430=A.D. 1038; see Lib. Cat., vol. v, part ii, p. No. 437).

After a thorough study of Islamic literature, our author placed himself for spiritual training under the above-mentioned Ṣûfî Abû 'Alî Ad Daqqâq, who was so greatly impressed by our author's devotion to spiritual learning that he gave him his own daughter in marriage. After Abû 'Alî's death, in A.H. 405=A.D. 1014, our author adopted as his spiritual guide the Ṣûfî Abû 'Abdarraḥmân as Sulamî (*d.* A.H. 412 =A.D. 1021). These two Ṣûfîs are the chief authorities quoted in the present work. The wonderful genius of Qushairî earned for him a great reputation among the Ṣûfîs, who conferred upon him the title of Al Ustâḍ, which had formerly been borne by Abû 'Alî. He died in Nishâpûr, A.H. 465=A.D. 1074, and was buried near the tomb of his father-in-law. He left behind him a large number of pupils and disciples, and the following six sons who were also reputed for their piety and literary knowledge:—

(i) Abû Naṣr 'Abdarraḥîm (*d.* A.H. 514=A.D. 1120; see Isnawî, fol. 373).

(ii) Abû Sa'd 'Abdallâh (*d.* A.H. 477=A.D. 1084; See Isnawî, fol. 380).

(iii) Abû Manṣûr 'Abdarraḥmân (*d.* A.H. 482=A.D. 1089; see Isnawî, fol. 380).

(iv) Abû Sa'îd 'Abdalwâḥid (*d.* A.H. 494=A.D. 1100; see Isnawî, fol. 380).

(v) Abu'l-Fatḥ 'Abdallâh (*d.* A.H. 521=A.D. 1127; see Isnawî, fol. 381).

(vi) Abu'l Muẓaffar 'Abdalmun'im (*d.* A.H. 532=A.D. 1137; see also Isnawî, fol. 381).

For our author's life see Mir'ât al Janân, fol. 264; Subkî, vol. iv, fol. 161; Isnawî, fol. 378; Ibn Mulaqqin, fol. 61[a]; Kashf u Asrâr al Bayân, fol. 112; Ṭabaqât al Mufassirîn, fol. 53[b]; Nafaḥât, p. 354; Mujmal Faṣîḥî, fol. 151[b]; Br. Mus. Suppl., No. 227; De Slane's translation of Ibn Khallikân, vol. ii, p. 152.

Beginning:—

قال الاستاذ جمال الاسلام ابو القاسم عبد الكريم بن هوازن القشيري
.... الحمد لله الذى تفرد بجلال ملكوته و توحد بجمال جبروته الخ •

After fol. ii, certain foll. containing a portion of the first *Bâb* and the beginning of the 2nd *Bâb* (corresponding to foll. 37–66 of No. 829 below) are missing.

The MS. is undated; but the paper, handwriting, and general condition of the MS. suggest that the present copy was transcribed not later than the 5th century A.H. Foll. 1–18 are written in a later hand, apparently of the 7th century A.H.

For other copies of the work see Munich, No. 136; Wien, No. 1890; India Office, No. 598; Paris, No. 1830; Berlin, Nos. 2822-23; Bodl., vol. i, No. 325; Br. Mus. Suppl., No. 227; Rampûr, Nos. 147, 148, 149.

The work was printed in Cairo., A.H. 1248 and again in Bûlâq, A.H. 1284. A commentary on the present work along with the text was printed in Cairo, A.H. 1304; see for a copy the same Âṣafiyah Library, p. 378.

No. 829.

foll. 236; lines 21; size 8½ × 6; 6½ × 4.

The Same.

Another copy of the same, beginning with the following Isnâd, thus:—

قال حدثنا الشيخ الامام قطب الدين ابو مطيع عبد الرفيع بن عبد الرحمن بن عبد العزيز مد الله في انفا سه قال حدثنا والدى الشيخ الامام ابو سعيد عبد الرحمن بن عبد العزيز بن محمد بن عبد السلام العليمى قال حدثنا الشيخ الامام الاستاذ الاجل جمال الاسلام ناصر السنة و قامع البدعة ابو القاسم بن هوازن بن طلحة القشيرى رحمة الله الحمد لله الذى تفرد بجلال ملكوته الخ *

The MS. is dated, A.H. 1033; and is therefore a later transcription of the copy bearing the Isnâd quoted above, which tells us that the work was transmitted to some pupil of his by Abû Muṭî', a scholar of the 6th century A.H.

A note on the margin of the last fol. runs thus:—

بلغ مقابلة على نسخة صحيحة معتمدة و هي نسخة العارف الحسين بن محمد بن الحسين الملک الغساني الجياني المدفون بمدينة حبش المحمية ... في مجالس متعددة ... آخرها ... سنة ١٠٣٦

The present note tells us that, in A.H. 1036, the present MS. was compared with a reliable copy of the work belonging to Ḥusain, the last king of the Rasulid dynasty in Yaman; see Lane Poole, p. 99.

Written in fair Naskh. Dated Ṣan'â' (in Yaman), A.H. 1033

No. 830.

foll. 306; lines 15; size 11½ × 6⅛; 8⅛ × 4½.

The Same.

Another copy of the preceding work, beginning like the above. Written in beautiful Naskh, within gold-ruled borders. The first two foll. are fully illuminated; and there is a frontispiece.

Written in fair Naskh. Not dated; apparently, 12th century A.H.

No. 831.

foll. 46; lines 13; size 8⅛ × 5; 6 × 3.

منازل السائرين

MANÂZIL AS SÂ'IRÎN.

A very reliable work, generally regarded as authoritative by the Ṣûfîs, dealing with the 100 stages of mystical development. The work is arranged in the following ten parts, each of which is subdivided into several *Bâb*: (i) بدايات. (ii) ابواب. (iii) معاملات. (iv) اخلاق. (v) اصول. (vi) اودية. (vii) احوال. (viii) ولايات. (ix) حقائق. (x) النهايات. Qurânic verses are quoted in support of the subject-matter of each *Bâb*. For a full description of the contents see Berlin, No. 2826. The author refers in his preface to the statement of the eminent Ṣûfî Abû Bakr Kattân (*d.* A.H. 322=A.D. 933) to the effect that there are altogether 1,000 stages in mystical development (ان بين العبد و الحق الف مقام من نور و ظلمة); but claims that these are all embraced in the 100 principal stages referred to above.

We are also told in the preface that the work was composed at the request of the people of Harât.

Author: 'Abdallâh bin Muḥammad bin Aḥmad bin 'Alî bin Ja'far bin Manṣûr bin Matt bin Zaid bin Khâlid al Anṣârî عبد الله بن محمد بن علي بن جعفر بن منصور بن متّ بن زيد بن خالد الانصاري, the most prominent Ṣûfî and Ḥanbalî scholar of the 5th century A.H., who

traced his descent from Zaid, commonly called Abû Ayyûb al Anṣârî, a companion of the Prophet. He was highly esteemed both as Ṣûfî and scholar by kings, nobles and contemporary scholars. In A.H. 430, he was granted a special interview by the Sulṭân Mas'ûd bin Maḥmûd (A.H. 421–432=A.D. 1038–1075), when on a visit to Harât. In A.H. 462, he was invested with a Khil'at (خلعت) by the Caliph Qâ'imbillâh (A.H. 422–467=A.D. 1031–1075). Again, in A.H. 474, the author was invested with a Khil'at and the title of Shaikh al Islâm by the Caliph Muqtadirbillâh (A.H. 467–487=A.D. 1075–1094). He is generally referred to, by this title, by Jâmî in Nafaḥât. He was a disciple of Abu'l Ḥasan Kharqânî (*d.* A.H. 425=A.D. 1033; see Mujmal Faṣîḥî, fol. 139), the famous Ṣûfî of the 5th century A.H. Ibnu'l Jawzî (*d.* A.H. 597=A.D. 1200) tells us that the author was born in A.H. 395; but according to the author's own statement, contained in Nafaḥât, p. 371, he was born in A.H. 396, at Quhandiz, a city in Harât. In his early life he devoted himself equally to the literary branches of learning and to Ṣûfism, studying under several teachers and professors of Nishâpûr, Basṭâm and Ṭûs, and receiving spiritual training from the Ṣûfîs of those places. We are told by his biographers that, after his thirtieth year, our author was chiefly known for his devotion to mystical learning. His growing reputation aroused the jealousy of the Ṣûfîs of Harât, who involved him in a series of troubles. In A.H. 438, they gave out to the public that his mystical dogmas were contrary to Islamic doctrines; and he was ordered to leave Harât, but in A.H. 439 he was recalled by the Governor. Again, in A.H. 458, the Ṣûfîs of Harât complained against his mystical theories to Sulṭân Alap Arsalân (A.H. 433–465=A.D. 1063–1072), who ordered him to leave Harât, but when he realised that the complaints against him were inspired by jealousy, the Sulṭân cancelled the order. Lastly, in A.H. 478, Niẓâm al Mulk (*d.* A.H. 485=A.D. 1092; see Lib. Cat., vol. x, p. 11) the well-known Prime Minister, misunderstanding the mystical views of our author, banished him once more from Harât; but, in A.H. 480, he was honourably recalled by the Niẓâm He died in Harât, A.H. 481=A.D. 1088; see Ṭabaqât Ibn Rajab, foll. 35–48; Mir'ât al Janân, fol. 275; Nafaḥât, p. 371; Mujmal Faṣîḥî, fol. 546; Ṭabaqât al Mufassirîn, fol. 386; Brock., vol. i, p. 433; Rieu, Persian Catalogue vol. i, p. 35. A separate biography of the author by 'Abdal Qâdir ar Ruhâvî, with the title of Al Mâdiḥ Wa Al Mamdûḥ, is mentioned in Ibn Rajab. The author of Tâj aṭ Ṭabaqât, vol. v, part ii, fol. 735, wrongly refers to our author's death in A.H. 480.

Besides the present and ten other works mentioned in Brock., *loc. cit.*, the following five works of the author are mentioned in Ibn

Rajab: (i) كتاب الفاروق. (ii) مناقب الامام احمد. (iii) كتاب علل المقامات. (iv) تفسير القران. (v) مجالس التذكير.

Beginning :—

الحمد لله الواحد الاحد القيوم الصمد و بعد فان جماعة من الراغبين في الوقوف على منازل السائرين ... من اهل هراة ... طال علي مسالتهم اياي زماناً ان ابين لهم في معرفتها بيانا الخ •

Several scholars have written commentaries on the present work. See Ḥâj. Khal., vol. vi, pp. 129-30.

For other copies of the work see India Office, No. 599; Cairo, vol. vii, p. 556; Berlin, No. 2826–7; Wien, Nos. 1891–2; Br. Mus., No. 753. For a very reliable text, *cf.* that contained in the commentary by 'Abdarrazzâq al Kâshî (*d.* A.H. 736=A.D. 1336; see No. 875 below), who tells us, in the preface of his commentary, quoted in India Office, No. 600, that he found many variants in the various copies of the work which he examined, but that fortunately he succeeded in obtaining a copy studied under the author himself, the text of which he incorporated in his commentary.

Written in fair Naskh. Dated A.H. 839.

Scribe: صدر الدين بن محمد.

The title-page bears the following autograph note of Ṣûfî Muḥammad bin 'Alî, which indicates that the MS. was for some time in his possession :—

من متملكات العبد الفقير الى الملك الولي محمد بن شيخ علي الملقب بشرف الدين الهمداني عفي الله عنه ذنوبه و ستر عيوبه •

This note is followed by his seal, which contains the following Persian verse :—

بمهـــر مهر نبي و بحـــق شاه ولي
ببخـــش جرم و گنـــاه محمد بن علي

This Muḥammad bin 'Alî was an Indian Ṣûfî of the 9th century A.H. In A.H. 781, he and his father, 'Alî (*d.* A.H. 786=A.D. 1384), settled in Kashmir, whose ruler, Iskandar Shâh (A.H. 796–819=A.D. 1393–1416), became a disciple of the present Ṣûfî, and whose Minister, a Hindû named Basant, accepted Islam under the Ṣûfî's spiritual influence, and was afterwards known as Malik Saifaddîn. See Tadkira i 'Ulamâ' i Hind, p. 219.

The title-page also bears the following prayer:—

درمیان نماز سنت صبح و نماز فرض روی بدست راست کند و سه نوبت ،
بگوید القهار و قوت کند دیگر روی به پس پشت کند و همچنین سه نوبت
بگوید القهار و قوت کند به پس پشت دیگر روی بدست چپ همچنین
که ان روز الله سبحانه تعالی مهمات او کفایت فرماید انشاء الله بمنه و کرمه •

Four 'Arḍdidahs, the earliest of which is dated, A.H. 1066, are also found on the title-page.

No. 832.

foll. 13; lines 31; size 11½ × 5¼; 4 × 3.

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 11th century A.H. The handwriting of the present MS. is identical with that of MS. No. 873 below, the scribe of which is Nûraddîn Abu'l Wadâd.

No. 833.

foll. 133; lines 13; size 12 × 7; 9 × 3.

احیاء علوم الدین

IḤYÂ' U 'ULÛM AD DÎN.

A beautiful copy (in four volumes) of Iḥyâ' u 'Ulûm ad Dîn, a comprehensive work on Ṣûfism and asceticism, as well as Islamic doctrine in general, the author referring throughout to the Qur'ân, Ḥadîṣ, Ṣûfîs, Jurists, Theologians and Philosophers, and devoting special attention to an exposition of the philosophical principles of the subject. The work is held in such repute as a standard work on the subject that it is the opinion of eminent doctors of Islam that if all other works were to perish, the whole body of Islamic doctrine and mystical teaching could be restored from the present work alone. Muḥammad Pârasâ (*d.* A.H. 822=A.D. 1419), a famous Ṣûfî of the 9th century A.H., and the author of Faṣl al Khiṭâb, tells us, in the following passage on fol. 33ᵃ of Lib. copy, Hand-list, No. 1368, that our

author borrowed his methods and materials from Qût al Qulûb (No. 826 above): و قد تتبع كلامه (ابوطالب مكي) الامام حجة الاسلام في تأليف احياء العلوم.

Ibn. Ḥajar (*d.* A.H. 852=A.D. 1449; see Lib. Cat., vol. v, part i, No. 159) and 'Irâqî (*d.* A.H. 806=A.D. 1403; see Lib. Cat., vol. v, part ii, No. 442), each made a collection of the Ḥadîs referred to in the present work, giving in every case the Isnâd and suitable references to other works of Ḥadîs. Ibnu'l Jawzî (*d.* A.H. 597=A.D. 1200; see Lib. Cat., vol. x, No. 512), in his two works, I'lâm al Iḥyâ and Minhâj al Qâṣidîn, criticised the present work. His criticisms were replied to by contemporary scholars; and Yâfi'î, in his Irshâd, foll. 36-39, (see No. 908 below) has refuted certain Ṣûfîs, who criticised the present work. The work is divided into four Rubu', or parts: (i) العبادات; (ii) العادات; (iii) المهلكات; (iv) المنجيات. Each part is subdivided into 10 *Kitâb*, and each *Kitâb* again into several *Faṣl*. The present copy is divided into four volumes, each volume containing one part. The present volume contains Part I, viz., العبادات.

Author: Abû Ḥâmid Muḥammad bin Muḥammad al Ġazzâlî.[1]

ابو حامد محمد بن محمد الغزالي

He is surnamed Zainaddîn aṭ Ṭûsî, and is known by the title of Ḥujjat al Islâm. An eminent scholar of the Shâfi'î school, and famous as philosopher, theologian, jurist and exponent of Ṣûfism, he is known in Europe by the name of Al-ġazel, and is the subject of innumerable notices both by eastern and western Orientalists of the past and of the present day. He was born in Ṭûs, in A.H. 450; not in 441, as stated by Huart, History of Arabic Literature, p. 265. He lost his father in his boyhood; and was placed under the care of a Ṣûfî friend of his father, who entered him in a Madrasah of Ṭûs, where he received his early education under Zâdaqânî. Love of learning impelled Ġazzâli to leave home; and he first visited Jurjân, where he studied under Abû Naṣr Isma'îl and some others. Thereafter, he proceeded to Nîshâpûr, where the famous professor of Niẓâmîyah Madrasah, 'Abdalmalik Imâm al Ḥaramain (*d.* A.H. 478= A.D. 1085; see Lib. Cat., vol. x, No. 493), took a keen interest in his education. Ġazzâlî attended his lectures for a considerable period, and completed his studies under him. He proved himself a master of jurisprudence by composing a work on that subject, Al Mankhûl,

[1] The present spelling of the word is preferred to that of Ġazâlî, on the high authority of Ikhtiyâr ar Rafîq, fol. 28ª, where we read: –

و الغزالي بفتح العين المعجمة و تشديد الزاي و بعد الالف لام و هذه النسبة الى الغزال على عادة اهل خوارزم و جرجان فانهم ينسبون الى القصار القصاري ... و قيل الزاي مخففة ... و هو خلاف المشهور *

for a copy of which see Hand-list, No. 769. As we are told by Ibn Mulaqqin, fol. 77ª, Ġazzâlî submitted Al Mankhûl to his teacher, Imâm al Ḥaramain, who made the following encouraging remarks on the work: انا حي فهلا صبرت حتي اموت لان كتابك غطي على كتابي.

Ġazzâlî became known throughout Nîshâpûr as a profound scholar; and, on the death of Imâm al Ḥaramain, in A.H. 478, the authorities appointed him professor of Niẓâmîyah Madrasah in his place. After a few years' service in the Niẓâmîyah Madrasah, he was summoned in A.H 484, by the Niẓâm al Mulk of Baġdâd (see Lib. Cat., vol. x, No. 493) to be Principal of the Niẓâmîyah College there; and his success in several debates with eminent scholars of Baġdâd, together with the fame of his lectures, won for him the highest reputation as a scholar throughout the Muslim world. In A.H. 488, he resigned his post in order to devote himself to Ṣûfîsm, the love of which had been placed in his heart by Shaikh Abû 'Alî Fârmudî (*d.* A.H. 477=A.D. 1084; see Mir'ât al Janân, fol. 272ᵇ), under whom he received his early spiritual training. He first performed the pilgrimage to Mecca; and afterwards went to Syria, where he settled in Damascus for nearly 10 years, and adopted Ṣûfî Abû Naṣr bin Ibrâhim, who died after A.H. 490, as his Shaikh for spiritual training. The present work (Iḥyâ'), along with others, was composed in Damascus, and earned for its author the title of سيد المصنفين (the lord of authors); see Irshâd, No. 908 below. Ġazzâlî, later on, visited Cairo and Alexandria; and afterwards returned to his native place (Ṭûs), where he founded a Madrasah for the scholars and a Monastery for the Ṣûfîs, and having renounced all other works, passed the rest of his life in teaching the Qur'ân and holding sittings for his students and disciples. He is the author of more than 100 works, of which 64 are enumerated in Brock., vol. i, p. 419. As regards two of the works mentioned in his list, viz., Al Maḍnûn Bihî 'An Ġairi Ahlihî and As sirr al Maktûm, Ġazzâlî's authorship is emphatically denied by Isnawî, fol. 343. He died in A.H. 505=A.D. 1111. See Isnawi, *loc. cit.*; Ibn Mulaqqin, fol. 77; Ikhtiyâr ar Rafîq, fol. 110; Mir'ât al Janân, fol. 287ᵇ; Nafaḥât, p. 422; Mujmal Faṣiḥi, fol. 159; Subkî, vol. iv, fol. 210–16; Mu'jam al Buldân, vol. iii, p. 560; Kashf u Asrâr al Bayân, fol. 182; Tâj aṭ Ṭabaqât, vol. vi. part i, fol. 295; Aṭ Ṭabaqât al 'Alîyah (see foll. 122–25 No. 959/5 below); Gosche, Über Ġazzâli's Leben und Werke, in Abhandlungen der Berliner Akademie, 1858, pp. 239–311; Munk, Mélange de philosophie, p. 336; Schefer Chrestomathie Persane, vol. ii, p. 212; Huart, History of Arabic Literature, p. 263; Nicholson, Literary History of Arabs, p. 338; Macdonald, Development of Muslim Theology, pp. 215–241; Z.D.M.G., vol. vii, p. 172.

Beginning:—

احمد الله تعالى اولا حمدا كثيرا طيبا الخ •

For other copies of the work see Berlin, Nos, 1679–1706; Wien, No. 1656; Leid, No. 2146; Br. Mus. Suppl., No. 173–4; Br. Mus., Nos. 854–8; Cairo, vol. ii, p. 62; Alger, Nos. 554–8; India Office, Nos. 602–10; Badl., vol. i, Nos. 287, 295; Râmpûr, No. 253; Âṣafîyah, Nos. 1–3.

The work has been printed in Bûlâq, A.H. 1289, and in Cairo, A.H. 1306; also lithographed in Lucknow, A.D. 1864.

No. 834.

foll. 208; lines 31, size 12×7¾; 9×5.

Vol. II.

Continuation of preceding volume; contains the second part of the work. It begins thus:—

الحمد لله الذي احسن تدبير الكائنات الخ •

No. 835.

foll. 164; lines 31; size 12×7; 9×5.

Vol. III.

Continuation of above; contains the third part of the work. It begins thus:—

الحمد لله الذي يتحير دون ادراك جلاله القلوب الخ •

No. 836.

foll. 376; lines 13; size 12×7½; 9×5.

Vol. IV.

Continuation of above; contains the fourth part of the work. It begins thus:—

الحمد لله الذي بتحميده يستفتح الكتاب الخ •

All these four volumes are written in beautiful Naskh, within gold-ruled borders. Each volume bears a frontispiece. All the chapter headings are illuminated, in a great variety of colours.

Scribe: درويش محمد ابن باقي محمد.

From a seal on the title-page of the first volume dated A.H. 1048, which reads thus:—بندۂ شاه جہان عبد الرشيد ديلمي, we may conclude that the present MS. was at one time in possession of 'Abdarrashîd ad Dailamî (d. A.H. 1081 = A.D. 1670; see Tadkira-i Khush Nawîsân, p. 95), a famous scribe in the Court of Shâh Jahân (A.H. 1037–1068 = A.D. 1628–1658).

There is a seal at the beginning and the end of all four volumes, which reads thus: وقف هذا الكتاب للّه عز و جل العبد الضعيف حاجي عبد الرزاق سنه ١١١٤, from which we learn that the MS. was bequeathed for the use of the public, in A.H. 1114, by one Hâjî 'Abdarrazzaq

No. 837.

foll. 304: lines 31; size 12 × 7½; 9 × 5.

The Same.

Another copy of the preceding work, in two volumes. The present volume comprises the first two parts of the work. The beginning of each part is the same as in Nos. 833-34 above.

Foll. 1–8. Index of the contents of the present volume, written by the scribe of the present copy.

The work begins on fol. 9ᵇ.

Foll 9ᵇ–10 are fully illuminated.

At the top of fol. 9ᵇ, a note which runs thus: از كتب خانۂ جناب نواب حاجي ولايت علي خان صاحب دام اقباله سي آئي. اي. indicates that the present MS. is from the Library of Nawwâb Hâjî Wilâyat 'Alî Khân Sâhib, C.I.E., of Patna.

No. 838.

foll. 354; lines 31; size 12 × 7½; 9 × 5.

Vol. II.

The present volume contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above.

Foll. 1–8. Index of the contents.

The work begins on fol. 9ᵇ.

Both volumes are written in good Naskh. Not dated; apparently,

13th century A.H. There is beautiful frontispiece at the beginning of each volume.

No. 839.

foll. 479; lines 25; size 12×7; 8×4½.

The Same.

The second volume only of a beautiful copy of the preceding work, divided into two volumes. It contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above.

Written in beautiful Naskh, within gold-ruled borders. Each part bears a frontispiece. There are illuminated headings, in different colours, at the beginning of each *Kitâb*. Dated A.H. 1100.

Scribe: محمد شاكر بن محمد شريف.

The name of the scribe is found on fol. 214[b], at the end of the 3rd part.

A note at the end tells us that the present copy was made during the reign of Aurangzib, and therefore presumably in India.

No. 840.

foll. 16; lines 25; size 9×7; 7×4.

قطعة من احياء علوم الدين

QIṬ'AT MIN IḤYÂ' 'ULÛM AD DÎN.

A fragment of the preceding work, containing كتاب اسرار الزكوة, the 6th *Kitâb* of the first part.

Beginning:—

الحمد لله الذي اسعد و اشقي الخ *

Written in good Naskh, within gold-ruled borders. Not dated; apparently, 12th century A.H.

No. 841.

foll. 108; lines 25; size 13×8; 9×6¼.

مختصر الاحياء

MUKHTASAR AL IHYÂ'.

A very rare abridgment of Iḥyâ' u 'Ulûm ad Dîn (Nos. 833-36 above), not mentioned in any catalogue. A note on the title-page, which runs thus: تأليف الشيخ الاعلم المقام محي الدين ابي زكريا يحيى بن محمد بن موسى, tells that the present abridgment is by Abû Zakarîyah Yaḥyâ bin Muḥammad bin Mûsâ. Ḥâj. Khal., vol. i, p. 183, mentions an abridgment of Iḥyâ' al 'Ulûm by Abû Zakarîyah; but gives no details as to beginning or contents, or date of the author's death. The author of Tuḥfa, fol. 77b, also mentions an abridgment of Iḥyâ' among the works of the same Abû Zakarîyah. Yâfi'î, in Mir'ât al Janân, fol. 324b, merely mentions his name, but gives us the date of his death, viz, A.H. 558=A.D. 1162.

The full name of Abû Zakarîyah Yaḥyâ runs thus: Abu'l Ḥasan Yaḥyâ bin Abi'l Khair bin Sâlim bin As'ad bin 'Abdallâh bin Muḥammad bin Mûsâ bin 'Imrân bin Rabî'ah bin 'Abs bin Zubair bin Ġâlib bin 'Abdallâh bin 'Akk bin 'Adnân ابو الحسن يحيى بن ابي الخير بن سالم بن اسعد بن عبد الله بن محمد بن موسى بن عمران بن ربيعة بن عبس بن زهير بن غالب بن عبد الله بن عك بن عدنان. A prominent scholar and Shâfi'i jurist of Yaman, he was born in A.H. 489, and completed his studies in his native place in A.H. 529. He is the author of the following works: (i) Az Zawâ'id, a work on jurisprudence, dealing with points omitted by the author of Muhaddab, the well-known work on Shâfi'i jurisprudence. (ii) Al Bayân, an independent work on jurisprudence. (iii) Al Intiṣâr, a work in refutation of the theological doctrine of the Mu'tazili sect relating to the Qur'ân. (iv) Ġarîb al Wasit, a work on jurisprudence. (v) Mukhtaṣar u Iḥyâ u 'Ulûm ad Dîn, the present work. For a full account of the author, see Tuḥfâ; foll. 76-79.

The following scholars are well-known pupils of the author:—

(i) Muḥammad bin Mufliḥ, a scholar of Yaman, who died at the end of the 6th century A.H.

(ii) Aḥmad Al 'Arshâni (*d.* A.H. 607=A.D. 1210; see Tuḥfâ, fol. 102a).

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة و السلام على سيدنا محمد رسوله الى الخلق اجمعين و على آله و صحبه و تابعيهم باحسان

الي يوم الدين و بعد فاني لم ازل حريصا منذ زمان تتقدم فيه ان اختصر كتاب الاحياء حسب الاستطاعة و الله الموفق للصواب باب في فضيلة العلوم الخ *

Written in fair Naskh. Dated A.H. 1177.

Scribe: هادي بن علي.

No. 842.

foll. 154; lines 11; size 7¼ × 4½; 5½ × 2¼.

عين العلم و زين الحلم

'AIN AL 'ILM WA ZAIN AL ḤILM.

An abridgment of Iḥyâ' al 'Ulûm (see Nos. 833–836 above). The author of India Office Catalogue, No. 680, rejects the statement made by Stewart in his Catalogue (No. 139), in which he describes the present work as an abridgment of Iḥyâ' u 'Ulûm ad Dîn, and holds that it is a compendious independent work on asceticism and Ṣûfîsm. An examination of the contents of the work supports Stewart's statement, however; and 'Alî Qârî (*d.* A.H. 1014=A.D. 1605), in his commentary (No. 844 below), definitely states that the text is an abridgment of Iḥyâ al 'Ulûm, as appears from the following passage in the preface to his commentary (see No. 844 below):—

و هو فی الحقیقة مختصر لاحیاء العلوم لحجة الاسلام *

The authorship of the work is doubtful. According to some Muḥammad bin 'Uṣmân bin 'Umar Al Balkhî محمد بن عثمان بن عمرالبلخي, a scholar of the 8th century A.H., is the author, see Ḥâj. Khal., vol. iv, p. 283. Again in Ḥâj. Khal., vol. vi, p. 159, and Berlin, No. 3064, where the work is noticed under the title of Manâhij al 'Ârifîn, one 'Abdallâh bin 'Abdarraḥmân al Modâ'inî is said to be the author of the work; but 'Alî Qârî, in his commentary, on the authority of Ibn Ḥajar (*d.* A.H. 852 = A.D. 1449; see Lib. Cat., vol. v, part i, p. 49) holds that it is the work of a certain Indian scholar.

Beginning:—

يا رب رباه با سمک ابتدی الخ *

For other copies of the work see India Office, No. 680; Berlin, No. 3064; Âṣafîyah Library, Nos. 502, 555 and 877; Rampûr Nos. 222–225.

The present work was lithographed in Peshawar, A.H. 1279; see Rampûr, No. 221, where a copy of the said edition is noticed. For a Persian commentary on the present work, see Hand-list, No. 1362.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. At the end is found the seal of Faḍâ'il Khân, a noble of 'Âlamgir's Court, dated A.H. 1104, from which we may conclude that the MS. was for some time in his possession, and was written in or before that year. This seal is followed by a note, which runs thus:—

عین العلم با سرلوح مجدول بطلای و رنگ جلد مستعمل بابت

پیشکش هدایت الله ولد عنایت الله خان ۲غتم ماه شعبان سنه ۱۱۴۴

The note tells us that the present MS. was presented, in A.H. 1144, to Hidâyatallâh, the son of 'Inâyatallâh, the author of Aḥkâm 'Âlamgiri, who died in A.H. 1139=A.D. 1726; see Beale, p. 179; Ma'âṣir 'Âlamgiri, 257[b].

Two 'Arḍḍidahs of later date are found at the end.

No. 843.

foll. 113; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding work.

Written in fair Naskh. Dated A.H. 1122. Marginal notes are found throughout the copy.

Scribe: رحمت الله النبانی. He is also the scribe of the MS. No. 852 below.

The seal of one Muḥammad Ya'qûb, dated A.H. 1272, is found at the end.

26 foll., containing quotations from different works, have been added by some one at the end.

No. 844.

foll. 549; lines 19; size 8¼ × 6½; 6¼ × 4¼.

شرح عين العلم

SHARḤ U 'AIN AL 'ILM.

A very detailed commentary on the preceding work, explaining fully points referring to the Qur'ân, Ḥadîṣ and sayings of the Ṣûfîs. The present commentary was the author's last work, and was composed in Rajab, A.H. 1014, a few months before his death.

By 'Alî bin Sulṭân Muḥammad al Qârî al Harawî علي بن سلطان محمد القاري الهروى, the most eminent Ḥanafî author of the 11th century A.H., who died in A.H. 1014=A.D. 1605. See Lib. Cat., vol. v, part i, No. 237.

Autograph of 'Alî Qârî is found on the title-page of Al Wasîlah; see Hand-list, No. 186, where 'Alî Qârî in the following note says that the said MS. was for some time in his possession :—

ملكه بالشراء الشرعي افقر عباد الله الملک الغني علي بن سلطان محمد الهروي لطف بهما بلطفه الخفي *

Beginning :—

الحمد لله العلي العظيم ... اما بعد فيقول خادم كلام ربه القديم ... على بن سلطان محمد القارى الهروى ... و هو في الحقيقة مختصر لاحياء علوم الدين لحجة الاسلام .... و هو (المصنف) من فضلاء الهند و صلحائهم على ما صرح به الشيخ ابن حجر في مقدمته ... و قيل انه منسوب الى علماء بلخ *

For other copies of the work see Râmpûr, Nos. 182-83; Cairo, vol. ii, p. 92, where seven copies of the work are enumerated.

The present commentary was printed in Constantinople, A.H. 1292.

Written in good Naskh. Not dated; apparently, 12th century A.H.

No. 845.

foll. 256; lines 11; size 8¼ × 6; 5¼ × 3.

جواهر القران
JAWÂHIR AL QUR'ÂN.

A work, marked by profound critical acumen, which deals mainly with the principles of Islam, Ṣûfism and asceticism, besides certain miscellaneous matters. The author, throughout the work, bases his exposition of philosophical principles on the verses of the Qur'ân, and explains the mystical secrets and allusions contained in those verses. The author holds that the present work is only useful for those godly and pious men, who are the masters of literary and mystical learning; and he solemnly warns scholars against revealing the secrets contained in the work to those not fitted to receive them; see fol. 97ª, where he says :—

و حرام على من يقع هذا الكتاب بيده ان يظهره الا على من استجمع بهذه الصفات ●

The work is divided into three Qisms, of which the first two Qisms enumerate the various branches of Islamic learning, with reference to the verses of the Qur'ân from which each is derived. In the third Qism, the author expounds 40 principles, which he considers contain the very essence of the Qur'ân, and which he designates by a separate title, viz Al Arba'ûn fi uṣûl Ad Dîn (40 principles of Islam). This third Qism he authorises scholars to treat as an independent work on the subject; see fol. 127ª, where he says :—

اسم هذا القسم كتاب اربعين في اصول الدين فمن شاء ان يكتبه مفردا فليكتب فانه مشتمل على زبدة القرآن ●

On the strength of this authority, numerous separate copies of this third Qism have been made, with the addition of a short preface. For a separate copy of the same see No. 846 below, where its contents are fully described.

Author: Abû Ḥâmid Muḥammad bin Aḥmad al Ġazzâlî (*d.* A.H. 505=A.D. 1111); see No 833 above.

Beginning :—

اما بعد حمد الله الذي هو فاتحة كل كتاب و الصلوة على رسوله التي هي خاتمة كل خطاب الخ ●

At several points, readers are requested by the author to refer to another composition of his, Iḥyâ' al 'Ulûm (Nos. 833–36), for more detailed information on the points concerned.

An index of the work is contained in foll. 1–4.

For other copies see Leid, No. 1986-87; Br. Mus., No. 143; A.S., No. 388; Cairo, vol. viii, p. 198; Âṣafîyah, Nos. 14/2, 21/3.

Written in ordinary Naskh. Not dated; apparently, 11th century A.H.

No. 846.

foll. 102; lines 18; size 9×5; 7½×4½.

الاربعون في اصول الدين

AL ARBA'ÛN FÎ UṢÛL AD DÎN.

A copy of the third Qism of the preceding work, treated as an independent composition and transcribed by Shaikh Muḥammad Chishtî, a Ṣûfî of the 11th century A.H., who added a short preface, which runs thus:—

الحمد لله رب العالمين حمدا يوازى نعمه و يكافي مزيده و الصلوة علي رسوله محمد و آله و اصحابه اجمعين •

The present work (the third Qism of the preceding) is again divided into the following four Qisms, each Qism containing a section devoted to each of the ten principles dealt with and a Khâtimah:—

(i) القسم الاول فى المعارف ; (ii) القسم الثاني في الاعمال الظاهرة ; (iii) القسم الثالث في اصول تزكية النفس عن الاخلاق المذمومة ; (iv) القسم الرابع فى اصول الاخلاق المحمودة.

The ten principles dealt with in the first Qism (followed by a Khâtimah) are as under:—

(i) الاول في ذات الله تبارک و تعالى ; (ii) الثاني في تقديس الذات ; (iii) الثالث فى القدرة ; (iv) الرابع فى العلم ; (v) الخامس فى الارادة ; (vi) السادس فى السمع و البصر ; (vii) السابع فى الكلام ; (viii) الثامن فى الافعال ; (ix) التاسع فى يوم آلاخر ; (x) العاشر فى النبوة.

Khâtimah: خاتمة في التنبيه على الكتب التي منها تطلب حقائق هذه الامور.

The ten principles and Khâtimah of the second Qism are as follows:—

(i) الاول فى الصلوة ; (ii) الثاني فى الزكوة ; (iii) الثالث فى الصوم ; (iv) الرابع فى الحج ; (v) الخامس في قرأة القران ; (vi) السادس في الاذكار ; (vii) السابع في طلب الحلال ; (viii) الثامن فى القيام لحقوق المسلمين و حسن الصحبة معهم ; (ix) التاسع فى الامر بالمعروف ; (x) العاشر في اتباع السنة.

Khâtimah : خاتمة تنعطف على الجمع في ترتيب الاوراد.

The ten principles of the third Qism, and the Khâtimah to the same, are as follows :—

(i) الاول فى شرة الطعام ; (ii) الثاني في شرة الكلام ; (iii) الثالث فى الغضب ; (iv) الرابع فى الحسد ; (v) الخامس فى البخل و حب المال ; (vi) السادس فى الرعونة و حب الجاه ; (vii) السابع فى حب الدنيا ; (viii) الثامن فى الكبر ; (ix) التاسع فى العجب ; (x) العاشر فى الرياء.

Khâtimah : خاتمة تنعطف على الجملة في جامع الاخلاق و مواقع الغرور منها.

The following are the ten principles of the fourth Qism, and the Khâtimah to the same :—

(i) الاول فى التوبة ; (ii) الثاني في الخوف و الرجاء ; (iii) الثالث فى الزهد ; (iv) الرابع فى الصبر ; (v) الخامس فى الشكر , (vi) السادس فى النية و الاخلاص و الصدق ; (vii) السابع فى التوكل ; (viii) الثامن فى المحبة ; (ix) التاسع فى الرضاء بالقضاء ; (x) العاشر فى ذكر الموت و حقيقته و اصناف العقوبات الروحانية.

Khâtimah : خاتمة تنعطف على الجميع فى التفكر و المحاسبة.

For other copies of the work see Âṣafiyah Library, No. 392 ; Râmpûr, Nos. 21–33.

Written in Nasta'liq. Dated A.H. 1099.

No. 847.

foll. 158 ; lines 17 ; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3$.

منهاج العابدين
MINHÂJ AL 'ÂBIDÎN.

A work intended to serve as a guide to the principles and duties of the devoted life. In his preface, the author tells us that while the points dealt with in the present work have been discussed by him in his other compositions, the manner of representation and method of exposition adopted is new. According to the statement contained in the Isnâd, the present work was the last composition of the author. The work is divided into seven 'Aqbah, which are fully described in Berlin, No. 3265.

Author: Abû Ḥâmid Muḥammad bin Muḥammad al Ġazzâlî ابو حامد محمد بن محمد الغزالي. See No. 833 above.

The Isnâd runs thus:—

انما يتقبل الله من المتقين حدثني الشيخ الفقيه الصالح الزاهد عبد الملك بن عبد الله رضي الله عنه قال املأني الشيخ الزاهد الموفق حجة الاسلام زين الدين شرف الائمة ابو حامد محمد بن محمد الغزالي رفع الله درجة هذا الكتاب و هو آخر كتاب صنفه الخ *

The preface to the work begins thus:—

الحمد لله الملك الحكيم الجواد الكريم العزيز ... فصنفنا في قطع هذا الطريق و سلوكها كتبا كاحياء علوم الدين .... و اقتضت الحال عند ذوي الالباب ...... فا بتهلت الى من بيده الخلق و الامر ان يوفقني لتصنيف كتاب يقع عليه الاجماع و يحصل بقرأته الانتفاع فاجابني الذي يجيب المضطر اذا دعاه و اطلعني بفضله على اسرار ذلك و الهمني فيه ترتيباً لم اذكره في مصنفات التي تقدمت في اسرار معاملات الدين الخ *

The Isnâd quoted above tells us that the contents of the present work were dictated by Ġazzâlî to one of his pupils, 'Abdalmalik bin 'Abdallâh, a scholar of the 6th century A.H.; and our copy, which is dated A.H. 966, is accordingly a later transcription of one containing the above Isnâd.

For other copies of the work see Berlin, Nos. 3265–66; Paris, No. 1248; Leid, No. 2147; Br. Mus., No. 165; Br. Mus. Suppl., No. 229; Cairo, vol. ii, p. 138, vol. vii, p. 116; Âṣafîyah, Nos. 27, 16/2, 644. For a printed copy of the same, dated A.H. 1305 see also Âṣafîyah, No. 221.

Written in bold Naskh. Dated A.H. 966.

Scribe: ابن قاضي علاء الدين.

No. 848.

foll. 16; lines 19; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4$.

مقاصد منهاج العابدين

MAQÂṢID U MINHÂJ AL 'ÂBIDÎN.

The present is an abridgment of the preceding work, by 'Abdal-wahhâb ash Sha'râni عبد الوهاب الشعراني (*d.* A.H. 973=A.D. 1665; see Lib. Cat., vol. x, No. 567). The work itself contains no clue to the title or authorship of the present abridgment; but these we have succeeded in tracing in a commentary on an abridgment of Minhâj al 'Âbidîn, by Muṣṭafa Bakrî, a scholar of the 12th century A.H. (see No. 950 below), noticed in Berlin, No. 3268, the text of which corresponds to the abridgment contained in the present MS. The commentator referred to above indicates the title and authorship of the present abridgment in a passage, which runs as follows:—

اما بعد فان الكتاب الموسوم بمقاصد منهاج العابدين الجامع لشوارد رقائق دقائق الدين اختصره العارف الرباني سيدي عبد الوهاب الشعراني الخ •

Some one has erroneously noted in the margin of fol. 1ᵇ that the present is an independent work on Ṣûfîsm, with the title Risâlat u 'Ilm ad Din thus: رسالة علم الدين لاهل العلم و المريد.

Beginning:—

الحمد لله الذي وفق من شاء من عباده سلوك ... منهاج العابدين ... اما بعد فان منهاج العابدين من الكتب التي وقع عليها ... الاجماع و عم به الانتفاع فسألني بعض اخواني ممن ذاكرتهم ان اجمع ... مقاصده و اذكر حقائقه و شوارده الخ •

With the exception of that copy of the text contained in the commentary referred to above, no other copy of the work is known to us.

Written in fair Naskh. Dated A.H. 1123.

No. 849.

foll. 20; lines 20; size 8×5; 7×4½.

رسالة التسوية

RISÂLAT AT TASWIYAH.

A treatise expounding, both from the theological and mystical standpoints, the following verses in Sûrat u Ṣâd (38, verses 71–2), of the Qur'ân :—

اذ قال ربک للملئکة اني خالق بشرا من طين ◎ فاذا سويته و نفخت فيه من روحى فقعوا له سٰجدين ◎

When thy Lord said to the angels, "I am about to make man of clay, and when I have formed him, and breathed my Spirit into him, then worshipping fall down before him."

Author: Abû Ḥâmid Muḥammad bin Muḥammad al Ġazzâlî ابو حامد محمد بن محمد غزالى (*d.* A.H. 505=A.D. 1111; see No. 833 above).

The scribe, whose name is not given, tells us in the following note at the end that the present work is Al Kitâb Al Maḍnûn bihi 'An Ġair i Ahlihî, one of the two works ascribed to Ġazzâlî (see No. 833 above) :—

تم الكتاب المضنون به عن غير اهله *

The beginning and contents of the copy of that work, noticed in Berlin, No. 1721, do not correspond with those of the present MS.; while, on the other hand, a work by Ġazzâlî, entitled Ar Risâlat at Taswiyah, which is noticed in Berlin, No. 1722, agrees fully with the beginning and contents of the present MS. We may, therefore, safely reject the statement made by the scribe.

Beginning :—

قال الامام ابو حامد محمد بن محمد الغزالي لماسئل عن قوله تعالى فاذا سويته و نفخت فيه من روحي الآية ... ما التسوية و ما النفخ فقال رضي الله عنه التسوية فعل في المحل القابل للروح و هو الطين في حق آدم عليه السلام الخ *

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 850.

foll. 118; lines 17; size $9\frac{1}{2}\times5\frac{1}{2}$; $7\frac{1}{2}\times3\frac{1}{2}$.

شرح بداية الهداية

SHARHU BIDÂYAT AL HIDÂYAH.

A unique copy of a concise commentary on Bidâyat al Hidâyah, a treatise on Ṣûfism by Gazzâlî (see No. 833), serving as a guide to the devout life. For copies of the text see Library Hand-list, No. 2580·2; Berlin, No. 3263; Cairo, vol. ii, p. 70. The commentator's name appears nowhere in the MS.; nor is the commentary mentioned in any catalogue. Further, there is a misleading statement in the preface to the work, quoted below, to the effect that the need was felt for a concise commentary to supplement the long and detailed commentary on the same treatise composed by the famous scholar, 'Abdal Qâdir bin Aḥmad al Fâkihî (*d.* A.H. 982=A.D. 1574), which at once suggests that the present commentary is by some scholar other than the said 'Abdal Qâdir. Now this preface is contained in foll. 1-4, which are a later addition, as the handwriting clearly shows; and that our copy was originally defective at the beginning is stated in a Persian note at the end of the MS., which runs thus:—

شرح بداية الهداية امام غزالي قدرى از اول ناقص بود مكمل كرده شد *

The statement contained in the preface, which is, as stated, a later addition, is obviously incorrect; and that 'Abdal Qâdir was, indeed, the author of the present commentary is clearly evident from the following facts, which were discovered after a careful and exhaustive study of the MS., as well as researches in books of reference:—

(*i*) The commentator, on fol. 82ᵃ, refers to a commentary of his own on Ḥizb of Abu'l Ḥasan Bakrî, one of his Shaikhs, thus:—

نعم سمعت من شيخنا ابي الحسن البكرى .... كما شرحت ... من المنقبة العالية لشيخنا في آخر شرح حزبه *

Now a commentary on Ḥizb is mentioned in Berlin, No. 10110, as the work of the above-mentioned 'Abdal Qâdir bin Aḥmad.

(ii) The commentator, on fol. 100ᵃ, refers to a work entitled Kitâb al Akhlâq, also known as Al Manâhij; speaking of it as a composition of his own, thus:—

ذكرت منها في كتابي الاخلاق *

This is also mentioned as a work of 'Abdal Qâdir in Berlin, No. 5401.

(iii) The author of An Nûr as Sâfir, on fol. 395a, mentions two commentaries on Bidâyah, one detailed and the other concise, by 'Abbal-Qâdir bin Aḥmad al Fâkihî, thus:—

و له تصانيف منها شرحان على البداية للغزالي احدهما اكبر من الآخر.

(iv) The present commentator refers on foll. 63 and 64 to another commentary of his on Bidâyah, which he speaks of as Ash Sharḥ; and, on fol. 72a, he distinctly says that the subject has been fully explained by him in Ash Sharḥ, thus: بينت ذلک فی لشرح (I explained it in Ash Sharḥ).

Beginning:—

الحمد لله الذي منه بداية الهداية و اليه انتهائها والصلواة والسلام على من ظهرت على يده انوارها ... اما بعد فان الرسالة الوجيزة المسماة ببداية الهداية للامام الهمام .... ابي حامد الغزالي ... لما كانت مشهورة بين الانام و تصدي لشرحه بعض الاعلام كالامام العلامة وحيد عصره و فريد دهره عبد القادر بن احمد الفاكهي الشافعي المجاور لبيت الله لكن لم يكن هذا الشرح الجليل خالياً من البسط و التفصيل فاردت ان احرر شرحا صغيرا الخ *

Commentator: 'Abdal Qâdir bin Aḥmad al Fâkihî عبد القادر بن احمد الفاكهي, a famous scholar and author of repute. He was born in A.H. 920 and died in A.H. 982=A.D. 1574; see An Nûr as Sâfir, fol. 359. He is described by the author of An Nûr as Sâfir as a writer as voluminous as Suyûṭî (*d.* A.H. 911=A.D. 1505), who was the author of 600 works. Unfortunately, the works of our present author are not enumerated by his biographers; but we have succeeded in tracing the following eight works of his:—

(i) The present work. (ii) Kitâb al Akhlâq, also known as Al Manâhij as Saniyah; see Berlin, No. 5401. (iii) Sharḥ al Ḥizb; see Berlin, No. 10110. (iv) Ash Sharḥ al Akbar, mentioned in An Nûr as Ṣâfir. (v) Faṣl al Khiṭâb fî Faḍâ'il 'Amâ'im, mentioned on fol. 65 of the present MS. (vi) Tâj ar Riyâsah, mentioned on fol. 118. (vii) Tuḥfat al Liṭâfah, mentioned on fol. 13b of MS. No. 936 below. (viii) Ḥusn al Tawassul; for a copy of which, see No. 936 below.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

The following note at the end tells us that one Niẓâmaddîn compared the present MS. with some other copy of the work:—

بلغ مقابلة على حسب الطاقة قاضي منعم نظام الدين •

No. 851.

foll. 249; lines 22; size 10½×7; 8×4.

الغنيه لطالبی طريق الحق

L ĠUNYAH LI ṬÂLIBÎ ṬARÎQ AL ḤAQQ.

The work is given the above title by the author himself, in the preface quoted below; and is noticed under the same title in Brock., vol. i, p. 435. Ḥâj. Khal., vol. iv, p. 338, designates the work by the title Ġunya only. In India, the work is generally known as Ġunyat aṭ Ṭâlibîn; see India Office, Nos. 617–8: Rampûr, Nos. 230–33; Stewart Cat., No. 149. In the following note on the title-page of our copy, which was transcribed in India, the work is spoken of by the last mentioned title, as follows:—

كتاب غنية الطالبين من مصنفات سلطان العارفين غوث الثقلين امام

الحرمين شيخ الفريقين عبد القادر الجيلي •

The present work, which treats of religious duties and certain theological matters, deals at great length with the spiritual significance of the twelve months and the seven days of the week and of the prayers appropriate to those days and seasons. It concludes with an exposition of the disciplinary practices of ascetics: اداب المريدين. The work is chiefly based on the Qur'ân, Ḥadîs̤ and sayings of the Ṣûfîs. It was composed at the persistent request of the author's friends.

Author: Muḥiaddîn 'Abdal Qâdir bin Abî Ṣâliḥ Mûsâ bin Jankidûst al Jîlî al Ḥanbalî محي الدين عبد القادر بن ابي صالح موسى بن جنكي دوست, the famous Ḥanbalî scholar, and founder of the Qâdirîyah order, the most popular order of Ṣûfism, known throughout the Islamic world. The genealogical table of our author both on his father's and his mother's side ends with 'Ali, the fourth Caliph. Cf. the beginning of MS. No. 854 below, where his genealogical table on the paternal side is quoted. His genealogical table on the maternal side is added by someone in a note on the title-page of the same MS.

He was born in A.H. 470, or according to some in A.H. 471. The former is the date generally accepted by his biographers. The author of Fawât al Wafayât, vol. ii, p. 1, wrongly states the year of his birth as A.H. 491. He came to Baġdâd, at 18 years of age, in A.H. 488; and there he completed his studies under distinguished scholars and Ṣûfîs. He received spiritual training under several Shaikhs; but خرقة (the garment of Ṣûfism) he received from Abû Sa'îd Makhzûmî, the most famous Ṣûfî of his age. For some years following A.H. 526 he was engaged in preaching and delivering lectures on Islam. His biographers tell us that his success in converting a large number of non-Muslims to Muhammadanism made him known throughout the Islamic world as an eloquent preacher. A great many Muhammadans confessed their sins and sought repentance, placing their hands on his. Ibn Jawzî, a contemporary Ḥanbalî scholar (see Lib. Cat., vol. x, No. 512), severely criticised our author in his work entitled Ḏamm u 'Abdal Qâdir (see vol. v, Part ii, No. 203, where the compositions of Ibn Jawzî are enumerated); but it is generally recognised that this and other works of Ibn Jawzî against the Ṣûfîs were inspired by bitter prejudice against the latter. 'Abdal Qâdir, the founder of the Qâdirîyah order, died at the age of 91 years in A.H. 561=A.D. 1165. See, for his life and works Ibn Rajab, foll. 192–99; Mir'ât al Janân, foll. 332–36; Nafaḥât, p. 586; Mujmal Faṣiḥî, fol. 169; Brock., vol. i, p. 435. Many Ṣûfîs and scholars have composed independent biographies of our author. Among these, our Library possesses copies of the following works: (i) Bahjat al Asrâr; see Hand-list, No. 2442. (ii) Qalâ'id al Jawâhir; see Hand-list, No. 2445. (iii) Ġibṭat an Nâẓir; see Hand-list, No. 2444. The last-mentioned work was edited from the Library copy by Sir E. Denison Ross, and published in Calcutta in A.D. 1903.

Beginning:—

عونک و لطفک صلی الله علی سیدنا محمد و آله وصحبه و سلم
الحمد لله الذي بتحميده يستفتح كل كتاب و بذكره يصدر كل خطاب ...
اما بعد فقد الح على بعض اصحابی ...... اجبته الى ذلك فسارعت
مشمرا مبتغياً محتسبا للثواب الى جمع هذا الكتاب بتوفيق رب الارباب و قد
سميته غنية لطالبي طريق الحق الخ •

For other copies of the work see Berlin, No. 2836; India Office, Nos. 617–8; Rampûr, Nos. 230–33; Âṣafîyah, No. 1176; Stewart Cat., No. 149.

Written in fair Naskh. Dated A.H. 1016.

Scribe: ابو تراب شیخ اسحاق لاهوري, an Indian Ṣûfî of Lahore.

The following Persian verse on the title-page, which gives the age of the author, the date of his birth, and the date of his death, adds a year to the correct dates, it will be observed :—

سنینش کامل و عاشق تولد
۹۱ ۴۷۱
وفاتش دان معشوق الهي
۵۶۲

This verse is followed by a note, which tells us that the MS. was in A.H. 1125 in possession of one Muḥammad Ṣâliḥ of Lahore; and this is followed by another note, written by one Saifaddîn Ḥusain of Lahore, who says that he obtained possession of the MS. through Muḥammad Nâṣiraddîn Shâh in A.H. 1135.

Quotations from various Arabic works are found on the title-page, as also on foll. 248ᵇ–49 at the end.

No. 852.

foll. 128; lines 13; size 7¼ × 4⅛; 4⅜ × 2.

فتوح الغيب

FUTÛḤ AL ĠAIB.

A well-known work on Ṣûfism and asceticism, narrated by the author's son, which has been repeatedly printed in Cairo as well as in India. A number of scholars have composed commentaries on the work both in the Arabic and Persian languages.

Author: Muḥiaddîn 'Abdal Qâdir Al Jîlî محي الدين عبد القادر الجيلي. See No. 851 above.

The work begins with the Isnâd thus :—

قال والدي الامام الاوحد ... امام الائمة محي الدين سيد الطوائف ابو محمد عبد القادر بن ابى صالح بن عبد الله الجيلى ...... الحمد لله رب العالمين اولا و آخرا الخ •

The MS. is annotated throughout, in different hands; and on foll. 99–128 are quotations from various works on different points. For other copies of the work see Berlin, Nos. 2837–9; Leid, No. 2154; India Office, No. 616; Râmpûr, Nos. 243-44; Âṣafîyah, No. 62 2; Cairo, vol. vii, p. 181.

Written in fair Naskh. Dated A.H. 1124.

Scribe: رحمة الله الضياني.

No. 853.

foll. 261; lines 10; size 7½×4; 5×3.

The Same.

Another copy of the preceding work.

Written in Nasta'lîq. Dated A.H. 1275. Each line of Arabic is followed by a Persian translation in red ink.

Scribe: عبد الرحمن خان محمدي.

No. 854.

foll. 428; lines 12; size 12×7; 9×4½.

ملفوظ القادرية

MALFÛẒ AL QÂDIRÎYAH.

The above is the title given to the present work in a note at the end of our copy, which runs thus:—

قد وقع الفراغ من ترقيم الملفوظ لحضرة محبوب السبحاني غوث الصمداني شيخ عبد القادر الجيلاني *

This agrees with the title as given in India Office, No. 619. In Berlin, No. 3402, on the other hand, the work is noticed under the title: الفتح الرباني و الفيض السبحاني Al Fatḥ ar Rabbâni Wa Al Faiḍ as Subḥânî; and a different title again is found in Ḥâj. Khal., vol. ii, p. 605, where the work is referred to as جلاء الخواطر Jalâ' al Khawâṭir. The present work is a collection of the sermons of Shaikh 'Abdal Qâdîr (see No. 851 above) delivered in various Madrasahs and Rubâṭ (i.e. dwelling-houses of Ṣûfîs) in Baġdâd from Shawwâl, A.H. 545, to Rajab, A.H. 546. These sermons contain religious, mystical and moral instruction.

Beginning:—

كتب سيد الاولياء ... عبد القادر رضي الله عنه ... بن ابي صالح موسى جنكي دوست بن عبد الله الجيلي بن يحيي الزاهد بن محمد بن داؤد بن موسى الثاني بن عبد الله الثاني بن موسى الجون بن عبد الله المحض بن الحسن المثنى بن حسن بن علي بن ابي طالب قال الشيخ

ابو محمد محي الدين عبد القادر رضي الله عنه و ارضاه ... يوم الاحد بالرباط ثالث شوال سنة خمس و اربعين و خمسمائة الاعتراض على الحق عز و جل عند نزول الاقدار موت الدين الخ *

For other copies of the work see Bûhâr, Lib. Cat., vol. ii, No. 119; Âṣafîyah, No. 1243; India Office, *loc. cit.*: Berlin, *loc. cit.*; where the contents of the work are fully described. The work was printed in Cairo, A.H. 1280, under the title of Al Fatḥ ar Rabbân, the title given in Berlin, *loc. cit.*

Written in fair bold Naskh. Not dated; apparently, 13th century A.H.

Besides the genealogical table of the author on his father's side, given in the beginning quoted above, the following note has been written by some one on the title-page, giving his genealogical table on the mother's side, which like the former ends with 'Alî, the 4th Caliph:—

نسبت نسب والده شريفه حضرت غوث الاعظم قدس الله سره اينست

حضرت فاطمه ام الخير - بنت سيد ابو عبد الله الصومعي ابن سيد جمال الدين ابن سيد محمد ابن سيد محمود ابن سيد طاهر ابن ابو عطاء سيد عبد الله ابن سيد كمال الدين عيسى ابن سيد علاء الدين ابن سيد محمد ابن سيد علي ابن امام حضرت امام جعفر صادق ابن حضرت امام محمد باقر ابن حضرت امام زين العابدين ابن حضرت امام حسين ابن حضرت علي مرتضى *

No. 855.

foll. 92; lines 10; size 8×5; 6×4.

آداب المريدين

'ÂDÂB AL MURÎDÎN.

An old copy of 'Âdâb al Murîdîn, a work which deals chiefly with the disciplinary measures of asceticism to be followed by novices, and also with certain other points. The contents of the work are fully described in Berlin, No. 3084.

Author: Abû An Najîb 'Abdal Qâhir bin 'Abdallâh bin Muḥam-

mad bin 'Ammawaih as Suhrawardî ابوالنجيب عبد القاهر بن عبد الله بن محمد بن عموية السهروردي, a famous Shâfi'î scholar and a Ṣûfî of great repute, known to us as the founder of the Suhrawardîyah order of Ṣûfîsm. Our author traced his descent from Abû Bakr, the first Caliph. His early education was given to him by his uncle, Abû Ḥafṣ, who was also the first Ṣûfî, to inspire him with a love of mystical learning. He came with his uncle to Baġdâd, where both of them permanently settled. Abû an Najîb took admission in that famous institution, the Niẓâmîyah College of Baġdâd. He completed his studies in the literary branches of learning in that College. Afterwards he devoted special attention to mysticism, and received his spiritual training from Aḥmad al Ġazzâlî (*d.* A.H. 520=A.D. 1126; see No. 959/5 below) and Shaikh Ḥammâd ad Dabbâs (*d.* A.H. 525=A.D. 1130; see Mir'ât al Janân, fol. 305[a]). On the death of the latter, he attended the sittings of Shaikh 'Abdal Qâdir al Jîlî (see No. 851 above). Abû an Najîb received the garment and licence of Ṣûfîsm from all the above-mentioned Shaikhs; but he is specially reckoned as the disciple and successor of Aḥmad Ġazzâlî. Our author lived in a Rubâṭ built by him on the west bank of the Tigris at Baġdâd; where after completing his mystical training, he began to hold sittings both for imparting spiritual training and for teaching. This house of his became so popular with students and novices that it developed into a Monastery; and Abû an Najîb added to it a Madrasah. In addition to the sittings mentioned above, he invariably presided over the assemblies of the Ṣûfîs. In a short time, the fame of his sermons and of the literary and spiritual instruction which he imparted to scholars and Ṣûfîs alike spread throughout the Islamic world; and he was visited in Baġdâd by Caliphs, kings and nobles. On the 15th Muḥarram, A.H. 545, he was appointed Principal of the Niẓâmîyah College, where he worked with remarkable success till Rabî' 11, A.H. 547, when he resigned, as a protest against the action taken by the authorities in escheating the property of one Shaikh Ya'qûb al Kâtib, a boarder of the College who had died. This action resulted in a strike among the boarders, for a detailed account of which see al Kâmil by Ibn Aṣîr, vol. xi, p. 69. After resigning his post Abû an Najîb returned to his Monastery and Madrasah, where he continued to hold sittings till A.H. 556. In A.H. 557 he left Baġdâd, intending to visit Jerusalem. When he reached Damascus, however, he was persuaded by the authorities to stay there and deliver a series of lectures on Islam, which were attended by chiefs, nobles and scholars. From Damascus he returned to Baġdâd, and passed the rest of his life in his own Monastery, where he died in A.H. 563=A.D. 1167. The

(iv) foll. 48–80. Part iv. Contains accounts of the Tawbah of penitents from among Muhammadan kings, under the following head:—

ذكر التوابين من ملوك هذه الامة .

(v) foll. 81–107. Part v. Contains accounts of the Tawbah of penitents from among the Imâms, Ṣûfîs, and Traditionists under the two following heads: (i) ذكر سبب توبة جماعة من الائمة رضي الله تعالى عنهم, (ii) اخبار جماعة من التوابين.

(vi) foll. 108–119. Part vi. This part is also defective at the beginning. Foll. 108–117, a continuation of the preceding part. Foll. 118-119 contain accounts of the Tawbah of penitents from among certain non-Muslims, who afterwards became Muhammadans, under the following head:—

ذكر خبر (توبة) جماعة ممن اسلم ...... انبا تنا شهدة بنت احمد بن الفرج الابري الخ .

Author: Muwaffiqaddîn Abû Muḥammad ʻAbdallâh bin Aḥmad bin Muḥammad Qudamah al Maqdisî موفق الدين ابو محمد عبد الله بن احمد بن محمد بن قدامة المقدسي, a famous Ḥanbalî scholar and author, known chiefly for his masterly merits in philology, jurisprudence, theology and theosophy, on which subjects he composed a number of works. In all, 13 works of our author are enumerated in Brock., vol. i, p. 398. He was born in Jammâʻil (in Palestine). A.H. 541. In A.H. 551 his father left Jamâʻil for Damascus, where he permanently settled. Our author studied in Damascus under his father and some others. In A.H. 561 he visited Bağdâd, where he studied under Shaikh ʻAbdal Qâdir al Jîlî (see No. 851 above), Ibn Jawzî (see Lib. Cat., vol. x, No. 512), and others. After completing his studies in Bağdâd, he visited Mecca, Medina, Mauṣil and other places, and attended the lectures of the Shaikhs there. More than sixty Shaikhs of the author are referred to by him in the present work. In A.H. 575 he returned to Damascus, where he composed a big commentary in ten volumes on Kharqî, a work on jurisprudence. See for a copy of the same Cairo, vol. iii, p. 298. Some years after, he returned to Bağdâd, where, according to his biographers, he spent, in all, about forty years of his life. In A.H. 607, he went back to Damascus, where he was appointed Imâm of the Jâmiʻ Muẓaffarî in place of his brother, Abû ʻUmar. He continued in that responsible post till his death in A.H. 620=A.D. 1223. Our author is known to have been a supporter of the mystical theories of Ṣûfî ʻAbdallâh al Anṣârî (see No. 831 above); and when his teacher, Ibn Jawzî, criticised ʻAbdallâh al Anṣârî for having taught

that God has similar bodily attributes to man (اصحاب التشبيه) he replied to his criticisms. Abû Shâma (see Lib. Cat., vol. v, Part ii, No. 380), a pupil of the author, mentions as a remarkable instance of his complete absorption, when engaged in prayer, that once when King 'Azîz (A.H. 589–595=A.D. 1193–1198) came to see him, he never noticed the monarch until he had finished the prayers in which he was engaged. In support of his mystical powers, his biographers mention several miracles performed by him, such as crossing rivers walking on his feet, and others. Dahabi (see Lib. Cat., vol. v, Part ii, No. 462/7), a pupil of the author, wrote an independent biography of him. See for his life Mir'ât al Janân, fol. 387b; Ibn Rajab, vol. ii, foll. 81–86; Dastûr al I'lam, fol. 113.

The MS., the first part of which, as already mentioned, is defective, begins abruptly thus :—

اسرافيل و من في سبع سموات و حملة العرش و الكرسي ......
يقولون يا خاطي ابن الخاطي ما الذي رقاك الى ههنا و كيف اجترأت
اليه و موسى عليه السلام يبكي الخ *

The second part begins with the Isnâd, thus :—

اخبرنا الشيخ القاضي الامام تاج الدين ابو محمد عبد الخالق بن
الشيخ عبد السلام بن سعيد بن علوان الشافعي فی شهر ذی الحجة من
سنة خمس و تسعين و ستمائة قال انبأنا شيخ الاسلام موفق الدين ابو محمد
عبد الله بن احمد بن محمد بن قدامة المقدسي رضي الله تعالیٰ عنه قال
انبأنا شيخ الاسلام محيي الدين ابو محمد عبد القادر بن ابي صالح بن
عبد الله الجيلي انبأنا ابو بكر محمد بن العباس بن نجيح البزاز ثنا يعقوب
بن يوسف القزويني ثنا محمد بن سعيد ثنا عمر بن ابي قيس عن
سماك عن عبد الرحمان بن يزيد عن ابيه عن عبد الله بن مسعود عن رسول
الله صلى الله عليه و سلم قال ان بني اسرائيل استخلفوا خليفة عليهم بعد
موسى عليه السلام الخ *

It will be noted, from the above, that 'Abdal Qâdir (see No. 851 above) was one of the author's Shaikhs, being quoted here as one of the sources of his information. A note at the beginning of each part of the work runs thus :—

كتاب التوابين تاليف شيخ الامام ... عبد الله بن احمد بن محمد بن قدامة المقدسي رواية القاضي الامام تاج الدين ابي محمد عبد الخالق بن عبد السلام بن سعيد بن علوان الشافعي سماع لكاتبه العبد الفقير الى الله سبحانه محمد بن عبد الولي بن ابي محمد بن خولان الحنبلي •

From this, as well as from the Isnâd itself, we learn that Muḥammad bin 'Abdalwalî, a scholar of the 8th century (see Ad Durar al Kâminah, vol. ii, fol. 355[b]), is the scribe of the present copy, and that he studied the present copy of the work in A.H. 695 under 'Abdal Khâliq, a Shâfi'î scholar and a Qâḍî of Ba'labakk, who studied the work under the author himself in A.H. 611, for which date see the Isnâd and note attached to the 5th part of the work.

Thus it is evident that our copy was transcribed in or shortly before A.H. 695; and we can accordingly safely reject the statement contained in the following note by some one unknown on the first fol., which speaks of the date of transcription of the present copy as A.H. 595:—

هذا كتاب التوابين لا بن قدامة الحنبلي المتوفى سنة ٦٢٠ و تاريخ كتابة هذه النسخة سنة ٥٩٥ •

For other copies of the work see Paris, Nos. 1384-85; Alger, No. 1340.2; Berlin, 8791, where the work, wrongly under the title of Al-Muntaqâ Min Ṣamarât Awrâq Kitâbi Akhbâr at Tawwâbin by a certain Aḥmad Maqdisî, is noticed. Again an incomplete copy of the same without title and author's name is mentioned in Berlin, No. 8940.

Written in fair Naskh.

No. 858.

foll. 8; lines 25; size 8½ × 6; 7 × 4.

الوصيه

AL WAṢÎYAH.

A very rare work, of which no other copy is known to exist, but which is just mentioned in Ṭabaqât Ibn Rajab, vol. ii, fol. 80, in the list of the author's compositions, containing mystical and moral instructions, composed by the author in his old age in the form of a testament at the request of certain of his friends. The author followed

the lines laid down by the four Imâms (Abû Ḥanîfa, Mâlik Shâfi'î and Ḥanbal) and other eminent authors, who had composed a work of this nature in their old age under the same title; see Berlin Index (vol. x), pp. 543-44.

Beginning:—

قال الشيخ الشيخ الامام موفق الدين ابو محمد عبد الله بن احمد بن محمد بن قدامة المقدسي رحمه الله تعالى الحمد لله ذي الوجه الكريم و الفضل العظيم ...... اما بعد فقد سألني بعض اخواني الصالحين ان اكتب وصية ...... ثم بدا لي الآن ان اجتبه الى مسألته و ان اكون من الدالين على الخير حين عجزت عن عمله الخ *

Written in fair Naskh. Not dated; apparently, 11th century A.H.

No. 859.

foll. 332; lines 26; size 11×8; 8½×3½.

شمس المعارف و لطائف العوارف

SHAMS AL MA'ÂRÎF WA LAṬÂ'IF AL 'AWÂRIF.

A work on Ṣûfîsm, expounding the mystical secret and supernatural powers contained in the names of God, and in the prayers ادعية, and supporting the same by philosophical principles. The author also deals with the mystical allusions contained in the letters of the alphabet, used in the Qur'ân, and discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into 40 *faṣl*. The present copy, which is incomplete at the beginning, begins abruptly thus:—

شهادة ازل فمن نور هذه الشهادة اعترف المصطفون علما فافهم ذلك *

Neither the author's name nor the title of the work is given on the title-page; but these are given in a note which has been added on the title-page, and are corroborated by Ḥâj. Khal., vol. iv, p. 75, who quotes the following passage which is found verbatim in the present MS.:—

اعلم ان المقصود من فصول هذا الكتاب ان يعلم بذلك شرف اسماء الله سبحانه و ما اودع في بحرها من انواع الجواهر الحكميات و كيف

التصرف باسماء الدعوات و ما تابعها من حروف النور و الآيات يتصل بها الى الحضرة الربانية من غير تعب و ما يتوصل بها الى رغائب الدنيا الخ •

The preface, as given by Ḥâj. Khal., *loc. cit.*, begins as follows:—

الحمد لله الذي اطلع شموس المعرفة •

Author: Muḥiaddîn Abu'l 'Abbâs Aḥmad bin 'Alî bin Yûsuf al Bûnî محي الدين ابو العباس احمد بن علي بن يوسف البوني, a Ṣûfî of the 7th century A.H., well known as a cabbalistic writer. On fol. 182b he speaks of the journey which he made from Egypt to Jerusalem, and tells of his having encountered a certain person belonging to the group of Abdâl,[1] thus:—

و ذلك اني لما رحلت و هاجرت من مصر و جئت الى زيارة بيت المقدس ...... اذ انا برجل من الابدال وقد تعرض علي و سلم علي ز قال لي الخ •

He died in A.H. 622=A.D. 1225. See Br. Mus. Suppl., No. 230; Brock., vol. i, p. 497.

For other copies of the work see Goth., No. 1262; Br. Mus., No. 824 4; Leid, vol. iii, p. 171; Berlin, No. 4125, where the contents of the work are fully described.

No. 860.

foll. 283; lines 21; size 8½×5; 6×3.

عوارف المعارف

'AWÂRIF AL MA'ÂRIF.

A very reliable copy of 'Awârif al Ma'ârif, studied by certain famous Ṣûfis of Gujarât mentioned below. The present composition is

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[1] Muhammadans, and especially the Ṣûfis, believe that Abdâl is a group of 70 devotees through whose agency God continues the world in existence. Forty of those live in Syria, and the rest elsewhere. Whenever one dies, another takes his place, being so appointed by God. According to general belief, no one is able to identify them. Cf. Mishkât, chapter xxiii, a reliable work on Ḥadîs (see Lib Cat., vol. v, Part ii, No. 340), quoted in Hughes' Dictionary of Islam, pp. 1-2 but it will be noted that our author here claims to have identified one of the group.

regarded by Ṣûfîs and scholars as the most authoritative work on Ṣûfîsm. The work is chiefly based on the Qur'ân, Ḥadîṣ and sayings of the Ṣûfîs. In the first and sixth chapters of the work, the author throws light on the origin of Ṣûfîsm in Islam and on the philology of the word Ṣûfî.[1] The principal mystical stages, as well as the aphorisms of the Ṣûfîs, are also discussed in the present work, which was composed in Mecca. The Isnâd of Ḥadîṣ and of the sayings of the Ṣûfîs, contained in the present work, commence from one of the author's Shaikhs. The work is divided into 63 *Bâb*, which are fully described in Berlin, No. 2845.

Author: Shihâbaddîn 'Umar bin Muḥammad bin 'Ammawaih As Suhrawardî شهاب الدين عمر بن محمد بن عمويه السهروردي (*d.* A.H. 632 =A.D. 1234). See Lib. Cat., vol. x, No. 519. He was a nephew and disciple of Abû an Najîb, the founder of the Suhrawardî order; and it was through his efforts, and those of another disciple (see No. 855 above), that the order spread in Islamic countries. In Upper India, the order was introduced by Bahâ'addîn Zakarîyâ al Multânî (*d.* A.H. 660=A.D. 1261; see Tadkira-i 'Ulamâ' Hind, p. 32), a well-known disciple of the present author. who came from Baġdâd and settled in Multân. In Bihar and Bengal it was introduced by another disciple of his, Jalâladdîn at Tabrîzî, who came from Persia, and after first visiting Delhî and Badâyûn, journeyed to Bihar and Bengal; see Mir'ât al Asrâr, Persian Cat., vol. viii, No. 676, fol. 341. Later on, fresh impetus was given to the spreading of the order in Bengal and Bihar by the disciples of the above-mentioned Zakarîyâ al Multânî, when they visited these parts of India. A large number of the leading Ṣûfîs of Bihar, who joined the order, are known to us.

Beginning:—

الحمد لله العظيم شانه القوي سلطانه الخ *

For other copies of the work see Wien, No. 1896; Paris, No. 1332; India Office, Nos. 625–27; Alger, No. 909; Berlin, Nos. 2845–7; Âṣafîyah library, Nos. 40–42; Râmpur, Nos. 217–20. The work was printed in Bûlâq, A.H. 1289.

Written in Naskh. Dated A.H. 884.

[1] Besides the four sources of the origin of the word Ṣûfî given in the present work, viz., Ṣûf, Ṣaff, Ṣuffah and Ṣafwat, the following six sources of origin are mentioned in other works: (i) Ṣûfân; see Tâj ul 'Urûs, vol. vi, p. 170; (ii) Banî Ṣûfiyah; see Ansâb u Sam'ânî, fol. 212; (iii) Ṣûfah (rotten piece of clothes); see Sharḥ i Nafaḥât (Persian Hand-list, No. 1410, fol. 6); (iv) Ṣûfa (an Arab tribe); see Ġiyaṣ al Luġât, p. 226; (v) Ṣauf; see also Ġiyâṣ al Luġât, p. 100; (vi) Sophia, a Greek word; see Hughes, Dictionary of Islam, p. 608/ii.

Scribe: شمس الدين ابن كمال الدين.

The colophon runs thus:—

وقع الفراغ من تحرير هذا الكتاب الشريف المسمى بعوارف المعارف
علي يد اقل العباد ...... شمس الدين ابن كمال الدين ابن شيخ الاسلام
غفر الله تعالى لهم و لجميع المومنين و المؤمنات من شهر صفر ... سنة
اربع و ثمانين و ثمانمائة ❊

A note below the colophon which runs thus: قوبلت مرة بحمد الله tells that the present MS. was once compared with another copy of the work. This is followed by an autograph note, written by Ja'far bin Jalâl, an eminent Ṣûfî of Gujarát, and the author of Rauḍât i Shâhî, a Persian work containing biographies of the Ṣûfîs, in 24 volumes. He was also the author of several works on Ḥadîṣ and Tafsîr. He died in A.H. 1085=A.D. 1674; see Taḏkira i 'Ulamâ' i Hind, p. 214; supplement Mir'ât Aḥmadî, p. 44. In this note, he tells us that, in A.H. 1044, he and his father, Jalâl Maqṣûd 'Âlam (d. A.H. 1059=A.D. 1649; see Taḏkira i 'Ulamâ' i Hind, p. 216), studied the work from the present copy under his grandfather, Maqbûl 'Âlam (d. A.H. 1045=A.D. 1635; see Taḏkira i 'Ulamâ' i Hind, p. 216). He further tells us that, in A.H. 1050, he and a certain 'Alî Mashhadî jointly studied 16 *Bâb* of the work under the above-mentioned Maqbûl 'Âlam, and the rest of the work under Jalâl. Those portions of the note, which contain the above information, run thus:—

سمعت هذا الكتاب بقرأة سيدي و سندي ...... و والدي و استاذي
و مولاي صاحب الكمال و الفضل و الافضال مولانا سيدنا الجلال سلمه الله
تعالى وكان سلمه الله تعالى يقرأ على سيده و شيخه ... و استاذه ...
ووالده الامجد ...... مولانا السيد المخاطب بمقبول عالم دام الله جلاله فكان
سماعي و قرأة سيدي سلمه الله على سيد سيدي دام جلاله في سنة اربع
و اربعين و الف ثم اقرأت لزبدة اخواني في التقى و عمدة اعواني على
الهدى السعيد الازلي الابدي السيد على المشهدي وفقه الله لمايحب
و يرضى ...... بعد ان كان قرأ ستة عشر بابا على سيد سيدي دام جلاله
.... ثم اتم على ضحوة يوم الاثنين الثالث من الجمادي الاولى
خمسين و الف كتبه مداوك اهل البيت النبوي جعفر بن جلال الشاهي
الرضوي الخ ❊

A second note, written by the same Ja'far bin Jalâl, tells us that he studied the work once more in A.H. 1055, with a group of scholars and Ṣûfîs, under his father, thus:—

سمعت ايضا عند قرأة اكثر العلماء و الصلحاء على سيدي دام جلاله و كان ذلك في سنة خمس و خمسين و الف اللهم صل على محمد و آله و سلم *

In a third autograph note, he tells us that one 'Abdal Ġafûr and his brother jointly studied the work under him, thus:—

سمع هذا الكتاب مني بقرأة اخيه الكبير ... عبد الغفور ... كتبه جعفر بن جلال الدين مقصود عالم *

The present valuable MS. was purchased in A.D. 1915 by Mr. Abu'l Ḥasan Khân, the late librarian, and brother of the founder.

The Library possesses two other MSS., viz. Persian Hand-list, No. 1776/11 and Arabic Hand-list, No. 2410, which were for some time in the possession of Ṣûfî Ja'far mentioned above, whose seal dated A.H. 1057 on both the MSS., runs thus:—

مالكه كليب عتبة الشاهية مملوك اهل البيت النبوي جعفر بن جلال مقصود عالم الشاهي الرضوي سنه ١٠٥٧ *

Foll. 280–83 و صايا شيخ زين الدين ابي بكر الخوافي. Waṣâyah Shaikh Zainaddîn Abû Bakr al Khawâfî. These folios, which do not form part of the original work, consist of a short treatise containing instructions for Ṣûfîs, by Zainaddîn Abû Bakr al Khawâfî زين الدين ابو بكر الخوافي. He died in A.H. 838=A.D. 1435. See, for his life, Mujmal Faṣiḥî, fol. 264; Nafaḥât, p. 569.

Beginning:—

و قد شرط سيد الطائفة جنيد قدس الله سره ... الاول دوام الوضوء *

No. 861.

foll. 361; lines 17; size 6¼ × 3½; 4½ × 2.

The Same.

Another copy of the preceding work, beginning like the above. Written in Naskh. Dated A.H. 920.

Scribe: عماد بن جمال كافوري.

Five foll. at the beginning consist of an index of the contents, written in Nasta'liq by Fath Muhammad Ṣiddiqî in A.H. 1124.

The last fol. contains a collection of some of the sayings of 'Ali, the fourth Caliph, which begins thus:—

من مقالات حضرت علي كرم الله وجهه طلبت الرفعة فوجدتها في التواضع الخ *

No. 862.

foll. 242; lines 21; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like No. 861 above. Foll. 1-11 are written in beautiful Naskh, and the rest of the MS. in fair Naskh in a later hand, dated A.H. 1099; which suggests that the scribe, having somehow obtained possession of the copy of the first eleven folios, transcribed the remaining portion from some other copy.

No. 863.

foll. 430; lines 21; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

ذوارف اللطائف

ḌAWÂRIF AL LAṬÂ'IF.

A rare and useful commentary on the preceding work, composed in A.H. 818, as appears from the following colophon:—

هذا آخر كتاب ذوارف اللطائف في شرح عوارف المعارف قد فرغ منه مصنفه سنة ثمانيه و عشر و ثمانمائة *

Difficult mystical theories are explained; and the commentator is at special pains to deal with criticisms which have been made on account of certain apparent discrepancies in the theories contained in the work. Occasionally, the commentator explains the philology of difficult words.

The present commentary is not mentioned in Brockelmann, nor does the commentator's name appear anywhere in the MS.; but a commentary on 'Awârif by 'Ali Mahâ'imi (who died in A.H. 835), with the

title Ḍawârif al Laṭa'if, is mentioned in Subḥat al Marjân, fol. 89; and we may assume that this is the work in question. The full name of the commentator runs thus: 'Alî bin Aḥmad bin 'Alî bin Aḥmad al Mahâ'imî علي بن احمد بن علي بن احمد المهائمي. He was a scholar and Ṣûfî of the Wujûdîyah group (see No. 865 below), and belonged to the Nâ'itî tribe of Kukan (in Gujarât). This tribe consisted of the descendants of certain Quraishî Arabs, who, suffering persecution at the hands of Ḥajjâj bin Yûsuf Aṡ Ṣaqafî (*d.* A.H. 95=A.D. 714), Governor of Arabia in the reign of 'Abdal Malik bin Marwân (A.H. 65–86=A.D. 685–705), left Medina, and came and settled in Kukan. The commentator's merit in Ḥadiṡ, Tafsîr, theology, theosophy and philology, is evident from his compositions on these subjects. Besides the present commentary, and a Tafsîr mentioned in Brock., vol. ii, p. 221, the following works of our author are known to us: (i) Adillat at Tawḥid, a work on theology; (ii) Commentary on Nuṣûs, see No. 892 below; (iii) Risâlat u fî Wujûh al I'râb, in which, according to the statement in the preface as quoted in Subḥat al Marjân, fol. 89, he analyses 12, 83, 44, 524 different grammatical forms relating to I'râb (vowel and diacritical points), as contained in the following single verse (the opening lines) of the Qur'ân: الم ذلك الكتاب لاريب فيه هدى للمتقين. The last-mentioned work is specially quoted by his biographers as evidence of his masterly knowledge of philology. He died in A.H. 835=A.D. 1432; see Tadkira i 'Ulamâ' i Hind, p. 147; Ḥadâ'iq al Ḥanafîyah, p. 371; Subḥat al Marjân, fol. 89. Brock., vol. ii, p. 221, does not mention the exact date of the author's death.

Beginning :—

الحمد لله الذي على ان جمع فى الانسان بين فصوص تجليات الذات

...... و بعد ...... فوفقني الملك الوهاب ان الحق به (عوارف المعارف)

شرحاً و المهمني ان اسميه ذوارف اللطائف ...... قوله الحمد لله العظيم

شانه ...... الحمد تعريف الذات بمحا سن الصفات الخ •

Written in fair Naskh. Dated Khaibar A.H. 1153.

Scribe : شيخ قلندر ابن محمد عبد الله الملقب ببني حليم.

No. 864.

foll. 25; lines 31; size 11×8; 9×5½.

ارشاد المريدين

IRSHÂD AL MURÎDÎN.

A rare and useful manual of Ṣûfism, containing a brief explanation of the important principles and technical terms. It was composed at the request of the author's friends, and is divided into the following 47 short *Bâb* and a *Faṣl*, with which the work ends:

باب المجاهدة (4) .باب التوبة (3) .باب في اصطلاحاتهم (2) .باب الطرق (1)
باب الخوف (8) .باب الصمت (7) .باب التقوى (6) .باب العزلة و الخلوة (5)
.باب الخشوع و التواضع (11) .باب الجوع (10) .باب الحزن (9) .و الرجاء
(15) .باب القناعة (14) .باب الحسد و الغيبة (13) .باب مخالفة النفس (12)
(19) .باب الصبر (18) .باب المقامات (17) .باب الشكر (16) .باب التوكل
(23) .باب الارادة (22) .باب العبودية (21) .باب الرضاء (20) .باب المراقبة
(27) .باب الحرية (26) .باب الحياء (25) .باب الاخلاص (24) .باب الاستقامة
(31) .باب حسن الخلق (30) .باب الفراسة (29) .باب الفتوة (28) .باب الذكر
(34) .باب الولي والولاية (33) .باب الغيرة (32) .باب الجود و السخاء
(38) .باب الادب (37) .باب التصوف (36) .باب الفقر (35) .باب الدعاء
(42) .باب الموتى (41) .باب التوحيد (40) .باب الصحبة (39) .باب السفر
باب السماع.(45) .باب حفظ قلوب المشائخ (44) .باب المحبة (43) .باب المعرفة
(46) باب الكرامات .(47) باب وصية المريد .Fasl .في المسافر

A note on the title page, which runs thus: ارشاد المريدين من تصنيف قطب العاملين و غوث الواصلين شيخ الشيوخ شهاب الملة والدين سهروردي قدس سره, tells us that the present work is Irshâd al Murîdîn by Shihâbaddîn as Suhrawardî; see No. 860 above. Brock., vol. i, p. 440, does not mention the present work in the list of compositions of Shihâbaddîn; and a work with the same title by Ibn Jawzî (*d.* A.H. 597=A.D. 1200; see Lib. Cat., vol. x, p. 24) is mentioned in Ḥâj. Khal., vol. ii, p. 25. A work bearing the present title by Shihâbaddîn as Suhrawardî is mentioned in Rampûr Hand-list, No. 51, however; and the following passage, which is quoted by the author of MS. No. 936 below as the words of Shihâbaddîn, agrees verbatim with a passage on fol. 15ᵇ of the present work.

و قال الشيخ شهاب الدين قدس سره التوكل ان يكل المرء امره الى الله تعالى و يرضى بما يجري عليه من قضاء الله تعالى و قدره و التوكل

معله القلب و الحركة بالظاهر لاينافي توكل القلب بعد ما تحقق العبد ان التقدير من قبل الله سبحانه و تعالى الحمد لله الذي هدانا ...... اما بعد فقد *

From this we may safely conclude that the statement contained in the note, as well as in the Râmpûr Hand-list, regarding the author of the work, is correct.

Beginning:—

الحمد لله هدانا لهذا .... اما بعد فقد التمس مني زمرة اصدقائي ان اجمع لهم مختصرا في بيان ارباب السلوك ...... فاجبتهم الى ذلك و اوردت فيه جميع الابواب يتعلق بهذا الفن الخ *

In the first *Bâb*, the author tells us that while there are various orders of Ṣûfîsm, differing from each other in their special practices and mysteries, yet the common end of all is to obtain mystical knowledge of God:—

طرق المشائخ مختلفة لان مقاماتهم و احوالهم مختلفة و كل شيخ وضع طريقة على ما هو عليه من الحال و المقام ...... و اما الحقيقة فهو الحصول الى المقصد و مشاهدة نور التجلي *

Written in good Naskh. Not dated; apparently, 13th century A.H.

No. 865.

foll. 283; lines 33; size 11¾ × 8½, 9 × 5½.

الفتوحات المكيه

AL FUTÛḤÂT AL MAKKÎYAH.

A big work on Ṣûfîsm and asceticism, divided into 560 *Bâb*, the last *Bâb* containing a collection of mystical and moral instructions in the form of a testament to novices. Composed in Mecca, A.H. 629. Each *Bâb* is subdivided into several *Faṣl*. The author, during the compilation of the present work, composed several other treatises; for one of which, see No. 956/1 below. According to the author's statement in the preface, the contents of the present work were communicated to the author by divine revelation at the time

of طواف (circuit round Ka'ba). The present work is famous for its exposition of a number of mystical theories, and especially the theory of وحدة الوجود (pantheism); i.e., everything is God, or a manifestation of Him. This theory is the subject of great controversy among Muhammadans; and at the same time is the origin of the division of the Ṣûfis into two groups, viz., the Wajudîyah (Noumenalists) who support the theory, and the Shahûdîyah (Phenomenalists) who reject it. Orthodox Muhammadans and Ṣûfis of the Shahûdîyah group hold it to be invalid under Islamic principles. The subject is fully discussed in Al 'Urwah, see No. 905 below. The contents of the present work are fully described in Berlin, No. 2856. This copy of the work is divided into four volumes, of which we have here the first, containing 71 *Bâb*.

Beginning: --

الحمد لله الذي اوجد الاشياء عن عدم الخ *

Author: Muḥiaddîn Muḥammad bin 'Alî, محي الدين محمد بن علي, commonly called ابن العربي (Ibn al 'Arabî). He died in A.H. 638=A.D. 1240; see Lib. Cat., vol. v, part ii, No. 293. That he was an author of exceptional merit, is evident from the fact that he composed more than 500 works (see Lib. Cat., vol. v, *loc. cit.*) and never made a first draft of any of his compositions, as appears from the following colophon of the author, found at the end of the fourth volume of the present work :—

قال الشيخ رضي الله تعالى عنه انتهى الباب بحمد الله بانتهاء الكتاب
على ما امكن من الايجاز و الاختصار و هذا هو الاصل بخطي فاني لا
اعمل للتصنيف من مصنفاتي مسودة اصلا الخ *

Written in fair Naskh. The present volume is undated; but the second volume of the work, which is identical in size and handwriting, is dated A.H. 994, from which we may conclude that the present volume was written in or before that year.

For other copies of the work see Wien, vol. iii, p. 361; Leipzig, No. 229; Berlin, Nos. 2856-73; India Office, Nos. 628-644; Br. Mus. Suppl., No. 231; Goth., No. 884; Bodl., vol. i, Nos. 84-5; Paris, Nos. 1333-36; Cairo, vol. ii. p. 99, Âṣafiyah, Nos. 31-34; Râmpur, Nos 238-42.

No. 866.

foll. 287; lines 38; size 11½×8½; 9×5½.

Vol. II.

The second volume of the preceding work, beginning with the 72nd *Bâb*, thus : الباب الثاني و السبعون في العجع و اسراره. It ends with the 43rd *Faṣl* of the 198th *Bâb*.

Written in fair Naskh. Dated A.H. 994.

No. 867.

foll. 296; lines 35; size 11½×8½; 9×5½.

Vol. III.

The third volume of the same, beginning with the 44th *Faṣl* of the 198th *Bâb*, thus : الفصل الرابع في اللطيف من النفس. It ends with the 366th *Bâb*.

Written in fair Naskh. Dated A.H. 994.

No. 868.

foll. 137; lines 33; size 11½×8½; 9×5½.

Vol. IV.

The fourth volume of the same, beginning with the 367th *Bâb*, thus : الباب السابع و الستون و ثلثمائة في منزلة التوكل. It ends with the 560th *Bâb*, the last *Bâb* of the work.

Written in fair Naskh. Dated A.H. 995.

Scribe : يحيى بن قاسم العليف.

The name of the scribe is not mentioned in the earlier volumes; but the size and handwriting being identical, we may assume that all were written by the same scribe, Yaḥyâ bin Qâsim.

The following note, the handwriting of which is identical with that of the MS., tells us that this copy in four volumes was in the possession of one 'Alâaddîn Beg, a noble of the Court of Sulṭân Murâd III (A.H. 989-1003=A.D. 1574-1595), a king of the Ottoman dynasty :—

في نوبة مولانا سيدنا الكريم المعالى امير اللواء الشريف السلطاني
علاءالدين بک اعلى الله مجده و ذكره الخ •

We find on the title-page of all the volumes the seal, dated A.H. 1013, of Ḥusain ar Rûmi, a well-known scholar and Amîr al Umarâ', who died in A.H. 1023=A.D. 1614; see Khulâṣat al Aṣar, vol. ii, p. 89. Accompanying the seals in all the volumes, is the following autograph note, which indicates that the MS. was for some time in his possession:—

مما انتظم في سلک ملک الفقير حسين الرومي جعل الله تعالى

ذنبه مغفورا و عيبه مستورا *

No. 869.

foll. 539; lines 47; size 14½ × 8½; 9 × 8½.

The Same.

A very beautiful and complete copy of the preceding work, written in beautiful Naskh within gold-ruled borders. All the headings to the *Bâb* are written in gold, and the headings to the *Faṣl* are written in red and blue ink. The hemistiches and verses contained in the work are distinguished by a small circle of gold at the top of each. There is a beautiful frontispiece. Marginal notes are found throughout the copy.

Written in Naskh. Dated A.H. 1011.

Scribe: احمد بن عبد الله الجزري.

No. 870.

foll. 280; lines 29; size 8½ × 5; 6 × 3.

فصوص الحكم

FUṢÛṢ AL ḤIKAM.

A work on Ṣûfism, containing a collection of maxims and aphorisms. According to the author's statement in the preface, the contents of the work were revealed to the author by the Prophet in a dream, in Damascus, A.H. 627; but the actual composition of the work must be later than A.H. 629, since the author refers on fol. 24ᵇ to his own composition, Al Fatûḥât (see No. 865 above), which was composed in A.H. 629, thus:—

و قد بينا هذا في الفتوحات المكية *

A large number of scholars and Ṣûfîs devoted themselves to a study of the present work, and composed commentaries on it, both in the Arabic and Persian languages. The work is divided into 27 *Faṣṣ*, which are fully described in Berlin, No. 2876.

Author: Muḥîaddîn Muḥammad bin 'Alî Ibn al 'Arabî محي الدين محمد بن علي ابن العربي (*d.* A.H. 638=A.D. 1240); see No. 865 above.

Beginning:—

الحمد لله منزل الحكم على قلوب الكلم الخ ‎•

Marginal notes, containing explanations of words and phrases, are found throughout the copy.

For other copies of the work see Berlin, Nos. 2876-77; Goth., No. 888; Wien, No. 1898; Paris, No. 1340; India Office, Nos. 645-6; Bodl., vol. i, No. 120; Alger, No. 910; Âṣafîyah, No. 35; Râmpûr, Nos. 248-49.

The work was printed in Bûlâq, A.H. 1252.

Written in bold Naskh. Not dated; apparently, 10th century A.H.

No. 871.

foll. 38; lines 31; size 11×8; 9×5½.

The Same.

Another copy of the same, written in minute Naskh. Dated A.H. 1045. The handwriting of the present MS. is identical with that of the Manâzil as Sâ'irîn (see No. 832 above) and of MS. No 873 below —the scribe of the last-named work, Nûraddîn, being presumably scribe of all three.

No. 872.

foll. 175; lines 13; size 10×6½; 7×3.

The Same.

Another copy of the preceding work, written in Naskh. Not dated; apparently, 11th century A.H. Marginal notes are found throughout the copy.

No. 873.

foll. 25; lines 31; size 11×8; 9×5½.

فكوك الفصوص

FUKÛK AL FUṢÛṢ.

A commentary on Fuṣûṣ (No. 870 above), in which the commentator confines himself to an explanation of difficult mystical theories and phrases contained in each *Faṣṣ* of the Fuṣûṣ, composed at the request of Muaiyad bin Maḥmûd bin Ṣa'îd al Jandî (see No. 874 below), a disciple of the commentator.

By Ṣadraddîn Abu'l Ma'âlî Muḥammad bin Isḥâq bin Muḥammad al Qûnawî صدر الدين ابو المعالي محمد بن اسحاق بن محمد القونوي. The commentator was born in Qûniyah, A.H. 587. He studied in his native place and elsewhere under distinguished scholars of his age; and after completing his literary studies, placed himself for spiritual training under his step-father, Shaikh Muḥîaddîn Al 'Arabî, the author of the text. By virtue of his devotion to mystical learning, he won for himself special recognition among the disciples of the Shaikh. He is equally famous as a Ṣûfî and a scholar; and as testimony to his scholarly attainments, his biographers mention his success in a disputation on certain metaphysical points with a well-known philosopher of his day, Ṭûsî (*d.* A.H. 672=A.D. 1273; see Lib. Cat., vol. x, No. 593). The subject of the dispute is described in MS. No. 2740/1 of the Arabic Hand-list, and in the treatises mentioned in Bûhâr Lib. Cat., vol ii, 400/2, 3, 4. Qunawî was the author of a number of works, 17 works in all being enumerated in Brock., vol. ii, p. 449. Jâmî, the author of Nafaḥat, p. 645, omits to note the date of his death; and in Berlin, No. 2878, this is given as A.H. 673. The correct date, however, is A.H. 672=A.D. 1273, as given in the following works: Brock., *loc. cit.*; Al Lawâqiḥ, fol. 209; Ḥabîb as Siyar, vol. ii, part i, p. 66; Tâj aṭ Ṭabaqât, vol. vii, part ii, fol. 589 (where mention is made of Tâj al 'Alawî, an independent and detailed biography of Qûnawî).

Beginning:—

الحمد لله الذي اطلع من مشارق غيبه الاخفى شموس الانوارة الباهرة الخ •

For other copies of the commentary see Berlin, Nos. 2878-9; Cairo, vol. ii, p. 382.

Written in good Naskh. Dated A.H. 1045.

Scribe: نور الدين ابو الوداد الوفائي الازهري. As already noted in No. 871 above, he appears also to have been the scribe of MSS. Nos. 832 and 871.

No. 874.

foll. 359; lines 17; size 10¼ × 6¼; 8¼ × 4¼.

شرح فصوص الحكم

SHARḤ U FUṢÛṢ AL ḤIKAM.

A very useful detailed commentary on *Fuṣûṣ* (No. 870 above), composed under the direction of Qûnawî (see No. 873 above), one of the Shaikhs of the commentator.

The preface is followed by a Qaṣîdâ of 142 verses, specially composed by the commentator to give the reader a concise preliminary account of mystical theories. This Qaṣidâ is entitled Qaṣîdat u Dâlîyah in our copy; but in Brock., vol. i, p. 451, and Berlin, No. 2880, it is entitled Qaṣîdat u Ġaibîyah.

The commentator deals very fully, in foll. 8ᵇ–58, with the preface of the text, examining thoroughly, from the mystical and theological standpoints, the theories which are referred to in the said preface, and certain other important theories.

This portion of the commentary was composed during the lifetime of Qûnawî; who, we are told by the commentator, fully approved of the same. The rest of the commentary was composed after Qûnawi's death.

The preface of the commentary begins thus:—

حمد الحمد احق محامد الحق و احمدها في مجاميع الصدق......

اما بعد فان كتاب فصوص الحكم في خصوص الكلم من منشآت هذا الكامل الختام مفخر بني طي الخ *

The Qaṣîdâ begins thus:—

مؤيد لاتقنع بمشهود شاهد   ففي غيبه اقصى مقاصد قاصد

The last verse of the Qaṣîdâ runs as follows:—

فحمدا لـه بدءا دعودا و عائد   اليه جميع الحمد من كل حامد

The commentary on the preface of the text begins on fol. 8ᵇ, thus:—

قال الشيخ رحمه الله الحمد لله منزل الحكم ...... قال العبد في خطبة الكتاب ستة عشر كلمة تحتوى على مثلها مباحث *

The commentary on the first Faṣṣ begins on fol. 59ᵃ, thus :—

قال رضي الله عنه - فص حكمة الهية في كلمة ادمية .... قد سبق الكلام في الفص و الحكمة ٭

The text is generally prefaced by the words قال الشيخ (the Shaikh said), and the commentary by the words قال العبد (the servant said).

Commentator: Muaiyad bin Maḥmûd bin Ṣâ'id bin Muḥammad Aṣ Ṣûfî al Ḥâtimî al Jandî موئد بن محمد بن صاعد بن محمد الصوفي الحاتمي الجندي, a famous Ṣûfî and scholar of the 7th century A.H. He was one of the favourite disciples of Qûnawî (see No. 873 above), to whom he refers in his preface as follows :—

و لقد كان سيدي و سندي و قدوتي الى الله تعالى ...... محمد بن اسحق بن محمد بن يوسف القونوى .... ثم اشار الى شرحه ٭

He died in A.H. 690=A.D. 1291; see Brock., vol. i, p. 451. Another commentary written by the present author, on Mawâqi' an Nujûm, a mystical work of Muḥîaddin al' Arabi (see No. 865 above), is mentioned in Nafaḥât, p. 648.

For other copies of the present work see Berlin, No. 2880; Âṣafîyah, No. 36; Râmpûr, No. 188, where an old copy dated A.H. 911 is noticed.

Written in fair Naskh. Not dated; apparently, 12th century A.H.

The MS. was for some time in the possession of one Ḥifâẓat Ḥusain, whose note to this effect is found on the title-page as well as at the end.

No. 875.

foll. 294; lines 21; size 9¼ × 5: 7 × 3½.

شرح فصوص الحكم

SHARḤU FUṢÛṢ AL ḤIKAM.

A commentary on Fuṣûs (No. 870 above), composed at the request of one Muḥammad bin Muṣliḥ, a friend of the commentator. The present commentary is noted for its very simple style of writing. Passages of the text, which is quoted verbatim, are prefaced by the letter م. and the commentary on the same by the letter ش.

By Kamâluddin 'Abdarrazzâq Al Kâshâni عبد الرزاق كمال الدين الكاشاني, a Ṣûfî of great repute, who is equally well known for his

literary merits. He was the author of a number of works on different branches of Islamic literature, 12 works in all being enumerated in Brock., vol. ii, p. 204. He belonged to the Wajûdîyah group of Ṣûfîs (for whom see No. 865 above). His disputation with 'Alâaddîn as Samnânî (see No. 992 below), in support of the special theory of the Ṣûfîs of the Wajûdîyah group, is fully described in Nafaḥât, pp. 557–68. He is the best known among the disciples of 'Abdaṣṣamad an Naṭanzî, who awarded him a Khirqâ (garment), and personally invested him with the same.

With regard to the date of our author's death, this is omitted in the biographical notice contained in Nafaḥât, *loc. cit.*; but Ḥâj. Khal., vol. iv, p. 427, gives A.H. 730 as the date, unsupported by any authority for his statement, and this is accepted as correct in all catalogues in which any work of the author is noticed; see Brock., vol. ii, p. 204, where the names of these catalogues are given. But in Mujmal Faṣiḥî, a rare and reliable work on General History, in Persian (see Lib. Cat., vol. vi, No. 455), the author of which belongs to the 9th century A.H., we have discovered evidence which leads us to reject the generally accepted date, and enables us to state for the first time the correct date of our author's death. On fol. 209 of this work, we are told that 'Abdarrazzâq completed one of his compositions, viz., a commentary on Manazîl as Sâ'irîn (see No. 832 above), a copy of which commentary is noticed in India Office, No. 600, in A.H. 731, i.e., a year later than the generally accepted date of his death. This passage in Mujmal Faṣîḥî runs as follows:—

سنة احدی و ثلاثین و سبعمائة .... اتمام شرح منازل السائرین خواجه عبد الله تصنیف شیخ کمال الدین عبد الرزاق الکاشانی فی یوم الاثنین رجب الاصم •

Again, on fol. 211[b] of the same work, a brief account is given of our author; and the date of his death is given as A.H. 736=A.D. 1337. This passage runs as follows:—

سنة ست و ثلاثین و سبعمائة .... وفات شیخ کمال الدین عبد الرزاق الکاشانی فی ثالث محرم صاحب شرح فصوص و شرح منازل السائرین خواجه عبد الله الانصاری و دفن هنالک فی الخانقاه الزبیذی .... فی جوار مسجد الجامع و کان قدلبس الخرقة من ید الشیخ عبد الصمد الاصفهانی النطنزی و هو لبسها من ید الشیخ نجیب الدین علی بزغش و هو من ید الشیخ ابی حفص شهاب الدین عمر السهروردی •

Beginning :—

الحمد لله الاحد بذاته و كبريائه الواحد بصفاته و اسمائه الخ *

For other copies of the work see Paris, No. 1342; Alger, No. 912; Râmpûr, No. 191; Âṣafîyah Library, No. 360.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

No. 876.

foll. 203; lines 31; size 10½ × 6½; 8¼ × 4½.

مطلع خصوص الكلم في معاني فصوص الحكم

MAṬLA'U KHUṢÛṢ AL KILAM FÎ MA'ÂNÎ FUṢÛṢ AL ḤIKAM.

A detailed commentary on *Fuṣûṣ* (see No. 870 above), noted for its critical examination of mystical theories, and for the explanations given of technical terms. The commentary is prefaced by a detailed Muqaddimah (introduction), divided into 12 *Faṣl*. This Muqaddimah was dedicated to Khawâja Giyaṣaddin Muhammad (*d.* A.H. 736 = A.D. 1337), a well-known Minister of Persia; see Mujmal Faṣîḥî, fol. 210ᵇ.

Commentator: Dâ'ûd bin Maḥmûd al Qaiṣarî al Ḥanafî داوٗد بن محمد القيصرى الحنفي, a well-known Ṣûfî of the 8th century A.H., who completed his studies in Cairo, and afterwards became the disciple of 'Abdarrazzâq (see No. 875 above), whom he mentions in the Muqaddimah as his Shaikh. He is the author of several other commentaries on mystical works. He died in A.H. 751 = A.D. 1350; see Brock., vol. ii, p. 231.

Foll. 1–20. Muqaddimah, which begins thus :—

الحمد لله الذي عين الاعيان بفيضه الا قدس الخ *

Foll. 21–203. Commentary, which begins thus :—

الحمد لله رب العالمين .... قال الشيخ .... الحمد لله منزل الحكم على قلوب الكلم ...... شروع فيما يجب على جميع العباد من الحمد و الثناء *

For other copies of the commentary see Wien, No. 1898; Pet., No. 52; Alger, No. 101; Cairo, vol. ii, p. 110; Berlin, No. 2881,

where the work is fully described, but where the date of the author's death is not given.

Written in good Naskh. Dated A.H. 1000.

No. 877.

foll. 432; lines 17; size 10 × 5; 7 × 3.

The Same.

Another copy of the preceding commentary, but without the Muqaddimah.

Beginning:—

الحمد لله رب العالمين .... قال الشيخ ...... الحمد لله منزل الحكم على قلوب الكلم شروع فيما يجب على جميع العباد من الحمد و الثناء عليه الخ *

Written in fair Naskh. Not dated; apparently, 12th century A.H.

No. 878.

foll. 49; lines 15; size 8½ × 5½; 6½ × 3½.

مقدمة شرح الفصوص

MUQADDIMA TU SHARḤ A FUṢŪṢ.

A separate copy of the Muqaddimah of the preceding commentary, but incomplete. It corresponds with foll. 2–20 of No. 876 above.

It begins abruptly thus:—

و لما كان التعلم بهذه الاسرار موقوفا على معرفة اصول و قواعد اتفق عليها هذه الطائفة *

Written in Nasta'līq. Dated A.H. 1112.

Scribe: يار محمد الچشتي الفاروقي. He is also the scribe of the Persian MS., Hand-list, No. 1373.

No. 879.

foll. 343; lines 15; size 8¼×5½; 5×3½.

شرح فصوص الحكم

SHARH U FUSÛS AL HIKAM.

An autograph copy of a commentary on Fuṣûṣ (see No. 870 above), composed in A.H. 896. According to the commentator's statement in his preface, the present commentary is mainly a collection of the notes made by him, while engaged in studying Fuṣûṣ, with the help of existing commentaries on the work which he collected for the purpose.

By Nûraddin 'Abdarraḥmân bin Aḥmad al Jâmî نور الدين عبد الرحمن بن احمد الجامي, a well-known poet, Ṣûfî and scholar of the 9th century A.H., who composed a number of works on different branches of Islamic literature, both in the Arabic and Persian languages. He died in A.H. 898=A.D. 1492; see Lib. Cat., vol. ii, p. 180.

Beginning:—

الحمد لله الذي زين خواتم قلوب اولى الهمم بفصوص نصوص الحكم
.... اما بعد ...... كتاب فصوص الحكم ...... ثم اني كنت
رتبة من الزمان مشغوفاً بمطالعته و لم اجد استاذا يمن علي بشرح مشكلاته
...... فقصدت الى جمع شروحه ...... وطالعتها مرة بعد اخرى و راجعت
اليها كرة بعد كرة .... و اضفت اليه ماسنح في اثناء المطالعة •

The colophon of the commentator, containing his name and the date of composition, runs thus:—

لقد و فق للفراغ عن تك ختام هذه الفصوص ...... العبد المتذلل
بالشخوص ...... عبدالرحمن بن احمد الجامي .... في سلك شهور
سنة ست و تسعين و ثمانمائة •

The colophon is followed by a note, which tells us that the author of the text died in A.H. 638 in Damascus:—

توفي الشيخ المصنف في الثاني و العشر من ربيع الاول سنه ٦٣٨
بدمشق تم بالخير و الحمد لله •

For other copies of the commentary see Berlin, No. 2883: India Office, No. 647/8; Râmpûr, No. 189; Âṣafiyah, No. 36.

Written in fair Naskh. Dated A.H. 896.

The handwriting of the present MS. is identical with that of two other autograph works of the author contained in the Library see Persian Hand-list, Nos. 494, 1340.

No. 880.

foll. 268; lines 17; size 9×6; 6½×4.

The Same.

Another copy of the preceding work, beginning like the above.

Written in fair Nasta'lîq. Not dated; apparently, 11th century A.H.

No. 881.

foll. 420; lines 25; size 8¼×6½; 6½×4.

جواهر النصوص فى حل
كلمات الفصوص

JAWÂHIR AN NUṢÛṢ FI ḤALLI KALIMÂT AL FUṢÛṢ.

A very useful commentary on Fûṣûṣ (No. 870 above). According to the commentator's statement in the preface, his object was to compose a commentary on the work in the easiest and simplest language. The commentary was completed in A.H. 1096.

By 'Abdalġanî bin Ismâ'îl An Nâbulusî عبد الغني بن اسماعيل النابلسي, a prominent scholar and author of the 12th century A.H. He died in A.H. 1143=A.D. 1732. See Lib. Cat., vol. x, No. 578.

Beginning:—

الحمد لله الذي بذاته ثبتت الاعيان و بصفاته تفصلت الاكوان......

اما بعد فيقول ...... عبد الغني النابلسي نسباً ...... الحنفي مذهباً

...... القادري مشرباً ...... هذا شرح وضعته على فصوص الحكم ......

لما رأيت شروحه مغلقة العبارات و صعبة الاشارات فاردت ان اوضح مشكله

...... و سميته جواهر النصوص في حل كلمات الفصوص الخ •

For other copies of the commentary see Berlin, No. 2886; Wien, No. 1902.

The following note below the colophon :—

تم تصحيحه علی نسخة المؤلف التی بخطه الشريف ....

علی احمد الخاني الخالدي النقشبندي في رمضان سنة الف و مائتين

تسعة و ثمانين *

tells that the present MS. was compared with the autograph copy of the work in A.H. 1289; and from this we may conclude that the present copy of the work was made in or before A.H. 1289.

Written in ordinary Naskh.

No. 882.

foll. 8; lines 25; size $8\frac{1}{2} \times 6$; $7\frac{1}{4} \times 4\frac{1}{2}$

نقش الفصوص

NAQSH AL FUṢÛṢ.

An abridgment by the author himself, Muhîaddîn al 'Arabi, of Fuṣûṣ (No. 870 above). Some one, in the following note on the title-page, says that Abu'l Maḥâsin Ad Dihlawî (*d.* A.H. 795=A.D. 1396) composed a commentary on the present abridgment in six Kirâsa, each Kirâsa being equal to ten foll. :—

و هو مختصر الفصوص و قد شرحه الامام العلامة المحقق المدقق

امام عصره و فريد دهره ابو المحاسن بن شرف الدين الدهلوي رحمه الله

تعالی و نفع به و بعلومه و قدر شرحه المذکور فی ستة کراسة و سماه کتاب

عين الفصوص *

A copy of this commentary, which is in Arabic, is noticed in Âṣafiyah Library, No. 211. Jâmî (see No. 879 above) composed a Persian commentary on this abridgment; for copies of which see India Office, No. 653, and this Library's Persian Hand-list, No. 1373.

Beginning :—

اعلم ان الاسماء الحسنی تطلب بذواتها *

Only one other copy of the present work is known to us; see Berlin, No. 2888.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

No. 883.

foll. 236; lines 17; size 10½ × 7; 8 × 4½.

انفاس الخواص
ANFÂṢ AL KHAWÂṢṢ.

A commentary on the commentator's own abridgment of Fuṣûṣ (No. 870 above). The commentator tells us in the preface that, after composing the abridgment, he felt the need of a commentary on the same. Though technically a commentary on the abridgment, it is almost as detailed as a commentary on the original work. It is divided into 81 Nafs.

By Muḥibballâh al Allâhâbâdî محب الله آبادی, a famous scholar and also well known as a Ṣûfi, a supporter of the Wujûdîyah group (see No. 865 above). He was a native of Saidpûr in Awadh, but settled permanently in Allâhâbâd. According to his own statement in the preface, he was a disciple of Abû Sa'îd, the great-grandson of 'Abdal Quddûs of Ganguh (*d.* A.H. 945=A.D. 1538). Besides the present work, he is the author of the following eleven works, which are enumerated in Taḏkira-i 'Ulamâ-i Hind, p. 175: (i) شرح فصوص الحكم فارسي. (ii) رساله هفت احكام. (iii) غاية الغايات. (iv) سر الخواص. (v) مغاليط عامه. (vi) طرق الخواص. (vii) عبادة اخص الخواص. (viii) مناظر اخص الخواص. (ix) رسالة تسويه. (x) رسالة وجود مطلق. (xi) رسالة سه ركني.

Muḥibballâh died in A.H. 1058=A.D. 1648. See, for his life Taḏkira-i 'Ulamâ-i Hind, *loc. cit.*; Ḥadâ'iq al Ḥanafîyah, p. 412.

Beginning:—

الحمد لله الذي لاحمد لما سواه ...... ثم نظرت الى فصوص الحكم ...... و شرحه ... فاختصرته على ما تقف ان رجعت الى المختصر ثم لايزال يرد على القلب ما يتعلق بالمعرفة و اهلها فلم اطرح نظراللطالبين المحبين ...... فاخذت في تسويده و رتبته على عدة انفاس ...... فسميته بانفاس الخواص الخ •

Only one other copy of the present commentary is known to us; see Râmpûr, No. 39, where, however, the commentator's name is not given.

Written in Nasta'lîq. Dated A.H. 1107.

No. 884.

foll. 14; lines 13; size 7×4; 4½×2½.

اسرار الخلوة

ASRÂR AL KHALWAT.

A treatise on Khalwat (retirement from worldly affairs for the purpose of worship and pious meditation), one of the principles most strictly observed in Şûfîsm. The contents of the work are fully described in Berlin, No. 2916.

Author: Muhîaddîn Ibn al 'Arabî محي الدين ابن العربي. See No. 865 above.

Beginning:—

الحمد لله واهب العقل و مبدعه الخ *

For other copies of the work see Berlin, Nos. 2916-17; Br. Mus. No. 886; India Office, No. 657/1.

Written in good Naskh. Not dated; apparently, 11th century A.H. Frequent corrections are made in the margin.

The MS. was for some time in the possession of one Sayyid 'Abdal Wali bin Muhammad Sa'dallâh, a note written by whom is found on the title-page.

No. 885.

foll. 53; lines 11; size 7×4½; 4×2½.

شرح اسرار الخلوة

SHARH U ASRÂR AL KHALWAH.

A very useful commentary on the preceding treatise by Muhîaddîn Ibn al 'Arabî, adding certain important information relating to the subject-matter of the text.

By Qutbaddîn 'Abdalkarîm bin Ibrâhîm bin Sibt u 'Abdalqâdir al Jîlî قطب الدين عبد الكريم بن ابراهيم سبط عبد القادر الجيلي, a famous Şûfî and scholar of the 9th century A.H., who is also known to us as the author of commentaries on some other works of Muhîaddîn Ibn al 'Arabî. In all, 17 works of the present commentator are enumerated in Brock., vol. ii, p. 205, of which Al Insân al Kâmil, a work on Şûfism (for a copy of which see Berlin, No. 2314), has received

special recognition. He was born in A.H. 787; but the date of his death is uncertain. He is said to have been alive in A.H. 805 (see Cairo, vol. ii, p. 68); in A.H. 820 (see Berlin, No. 2874); in A.H. 826 (see Brock., *loc. cit.*). In India Office, No. 693, we are told that he died in A.H. 811; but no authority is cited in support of this statement. The present commentary is not found in the list of the author's compositions given by Brock., *loc. cit.* The following note on the title-page, however, written in a different hand from the MS. tells us that the commentary is by 'Abdalkarîm al Jîlî:—

الجزء الاول من شرح اسرار الخلوة للشيخ عبد الكريم الجيلي ٭

This statement is corroborated in the following colophon of the scribe, who says that the present commentary is by the author of Al Insân al Kâmil, which is undoubtedly a composition of 'Abdalkarîm al Jîlî:—

تمت تمام شد الرسالة المسماة باسرار الخلوة للشيخ محي الدين العربي مع شرحه لمؤلف الانسان الكامل ٭

In the absence of any strong evidence to the contrary, we may accept the above statements.

No other copy of the present work is known to us.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

One 'Abdalqâdir, in the following note on the title-page, says that the MS. was for some time in his possession:—

من مواهب الجليل القادر على عبده الاحقر القاصر عبد القادر عفي الله عنه ٭

No. 886.

foll. 8; lines 14; size 8×6; 5½×3½.

اصطلاحات الصوفية

IṢṬILAḤÂT AṢ ṢÛFÎYAH.

A treatise, in which are explained important technical terms relating to Ṣûfîsm, contained in the author's own works, and certain mystical terms found in the works of others.

Author: Muḥîaddîn Ibn al 'Arabî محي الدين ابن العربي. See No. 865 above.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى .... اما بعد فاذ

اشرت الينا بشرح الالفاظ التي تداولتها الصوفية المحققون من اهل الله

بينهم لما رأيت كثيرا من علماء الرسوم قد سألونا في مطالبة في مضفاتنا

و مصنفات اهل طريقنا مع عدم معرفتهم بما طوينا عليه من الالفاظ التي بها

يفهم بعضهم من بعض ...... فاجبت الى ذلک ...... و لم استوعب كلها

و لكن اقتصرت على الاهم ٭

The title found on the title-page of the present copy of the work is that given above; but the same work is noticed in Râmpûr, No. 295, under the title Kitâbu Sharḥ i Alfâẓ As Ṣûfiyah. Again, in India Office, No. 657/5, the title of the work is given as Risâlatu Sharḥ-i Alfâẓ al Lati Tadâwalathu As Ṣûfîyah.

The author of Faṣl al Khiṭâb, a most reliable work on Ṣûfism, fol. 178^{b} quotes the following passage from the present work (cf. fol. 5^{b}); but is not aware of who the author was.

قال بعض كبراء العارفين ... في شرح الفاظ التي تداولتها الصوفية

المحققون من اهل الله .·. التلوين ينتقل العبد في احواله و هو عند

الاكثرين مقام الناقص و عندنا هو اكمل المقامات الخ ٭

Written in ordinary Naskh. Not dated; apparently, 13th century A.H.

Scribe: سعد الدين بن شيخ محمد.

No. 887.

foll. 55; lines 27; size 9 × 6; 7 × 4.

التدبيرات الآلهية في اصلاح المملكة الانسانيه

AT TADBÎRÂT AL ILÂHÎYAH FÎ IṢLÂḤ AL MAMLUKAT AL INSÂNÎYAH.

A treatise on the Microcosm (viz., man as an epitome of the universe), in which this ancient philosophical theory, and the mystical belief that the individual is a kingdom in himself and is governed by Kings, Governors, Ministers, Qâḍîs and others, are expounded. The

work is divided into a Tamhîd (foll. 3–5), Muqaddimah (foll. 6–9), and 17 *Bâb*, which are enumerated below. The last *Bâb* is again subdivided into five smaller *Bâb*, of which the fifth contains وصية (testament, containing instructions for novices).

I. foll. 10–14. الباب الاول في وجود الخليفة الذي هو ملك البدن و اغراض الصوفية فيه *

II. fol. 15. الباب الثاني في اختلاف العلماء في ماهيته و حقيقته *

III. foll. 16–19. الباب الثالث في اقامة مدينة الجسم و تفصيلها من جهة كونها ملكا لهذا الخليفة *

IV. foll. 20–22. الباب الرابع في ذكر السبب الذي لاجله وقع الحرب بين العقل و الهوى *

V. foll. 23–29ᵃ. الباب الخامس في الاسم الذي يخص الامام وحدة و في صفاته و احواله و ان الامام لا يكون الا واحدا من اربعة *

VI. foll. 29ᵇ–30ᵃ. الباب السادس في العدل و هو قاضي المدينة القائم باحكامها *

VII. foll. 30ᵇ–32ᵃ. الباب السابع في ذكر الوزير و صفاته *

VIII. foll. 32ᵇ–35ᵃ. الباب الثامن في الفراسة الشرعية و الحكمية *

IX. foll. 35ᵇ–38ᵃ. الباب التاسع في معرفة الكاتب و صفاته *

X. foll. 38ᵇ–39ᵃ. ألباب العاشر في المسددين و العاملين و اصحاب الجنايات و الخراج *

XI. foll. 39ᵇ–40ᵃ. الباب الحادي عشر في الجنايات الى الحضرة الالهية و وقوف الامام عليها و رفعها الى الحق الملك سبحانه تعالى *

XII. foll. 40ᵇ–41ᵃ. الباب لثاني عشر في السفراء و الرسل المتوجهين الى السائرين بمدينة البدن *

XIII. foll. 41ᵇ–42ᵃ. الباب الثالث عشر في سياسة القواد والاجناد و مراتبهم *

XIV. fol. 42ᵇ. الباب الرابع عشر في سياسة الحرب و ترتيب الجيوش عند اللقاء *

XV. fol. 43ᵃ. الباب الخامس عشر في ذكر السر الذي يغلب به اعداء هذه المدينة *

XVI. foll. 43^b-45. الباب السادس عشر في ترتيب الغذاء الروحاني علي فصول السنة لاقامة هذا الملک الانساني و بقائه *

XVII. foll. 46–55^a. الباب السابع عشر في خواص الاسرار المودعة و كيف ينبغي ان يكون السالک في احواله *

(i) fol. 49^b. الباب الاول من الباب السابع عشر من ابواب الكتاب في معرفة افاضة العقل علي نور اليقين *

(ii) fol. 50^a. الباب الثاني من السابع عشر من ابواب الكتاب [في] الحجب المانعة عن ادراک عين اليقين *

(iii) fol. 50^b. الباب الثالث من السابع عشر من ابواب الكتاب فی اللوح المحفوظ الذي هو الامام المبين اولوح المحو و الاثبات *

(iv) foll. 50^b–51^a. الباب الرابع عشر من السابع عشر و هو الباب الحادي و العشرون من الكتاب في اسباب الزفرات و الواجبات و التحرک عند السماع *

(v) foll. 51^b–55. الباب الخامس من السابع عشر في الوصية للمريدين *

Author: Muḥîaddîn Muḥammad bin 'Alî al 'Arabî محي الدين محمد بن علی العربي. See No. 865 above.

Beginning:—

قال العبد الفقير الی الله محمد بن علي الحاتمی الطائي ......
الحمد لله الذي استخرج من وجود علمه الی عينه ...... فاني
سميت هذا الكتاب الصغير الحجم ... بالتدبيرات الالهية في اصلاح المملكة
الانسانيه الخ *

For other copies of the work see India Office, No. 658/5; Bodl., vol. ii, p. 212.

Written in fair Naskh. Not dated; apparently, 10th century A.H.

No. 888.

foll. 29; lines 4; size 7¼ × 5½; 4½ × 3½.

عنقاء المغرب

'ANQÂ' AL MAĠRIB.

The present treatise was composed by Muḥîaddîn Al 'Arabî (محي الدين العربي) as a supplement to his own treatise (No. 887 above), and deals with certain points omitted in the latter treatise.

The preface, which is written in verse, begins thus:—

حمدت الهي و المقام عظيم فابدأ سرورا و الفواد كظيم

The treatise begins, after the preface, as follows:—

كنا قد الفنا كتابا روحانياً ...... سميناه بالتدبيرات الالهية ...... و هذا الكتاب المنصور ...... المسمى في غيا بات الازل عنقاء المغرب •

For other copies of the work see Berlin, No. 2894; Paris, No. 1339; Wien, No. 1906; Cairo, vol. vii, p. 46, Âṣafîyah, No. 39/2; Râmpûr, No. 216.

Written in good Naskh. Not dated; apparently, 11th century A.H.

No. 889.

foll. 29; lines 17; size 7 × 5; 5½ × 4.

العقلة المستوفزة

AL 'UQLAT AL MUSTAWFIZAH.

A treatise, expounding the mystical belief that man is made up of different elements, bodily and spiritually.

Author: Muḥîaddîn Ibn Al 'Arabî محي الدين ابن العربي. See No. 865 above.

Beginning:—

الحمد لله الواهب الذي افتتح وجود السوي •

On fol. 24b, the author refers to another composition of his, viz., كتاب الكشف.

For other copies of the work see Berlin, Nos. 2923-24; Br. Mus., No. 886/24; Cairo, vol. vii, p. 380; Âṣafîyah, No. 48; Rampûr No. 295.

Written in good Naskh. Dated A.H. 773.

Some one in the following note, at the end, says that in A.H. 811 the present MS. was compared with the autograph copy :—

الحمد لله قوبلت النسخة على نسخة المؤلف بخطه ...... سنة احدى عشر و ثمانمائة *

No. 890.

foll. 107; lines 17; size 8×6; 6½×4.

كتاب روح القدس

KITÂB U RUḤ AL QUDṢ.

A work containing mystical and moral instruction, composed for Abû Muḥammad bin 'Abdal'aziz al Qurashî, who at that time was residing in Africa, in Tunis. The author maintains, in the beginning of the work, that according to the true principles of Ṣûfîsm, no Ṣûfî is entitled to be called Ahl al Ḥaqîqat (i.e., one who has penetrated into the Divine mysteries) unless he is also Ahl aṭ Ṭarîqah (i.e., a devotee); and he goes on to criticise those Ṣûfis of Africa, who claim that they are Ahl al Ḥaqîqat, though not Ahl aṭ Ṭarîqat. Ṣûfis, who have adopted Ṣûfism from worldly motives, are also severely criticised by the author, thus :—

و صوفية صاف هم باغراض الدنيا موشحون ...... حافظوا السجادات و المرقعات ...... و لازموا الخوانق و الرباطات يأتي اليها من حلال و حرام *

Author: Muḥîaddîn Ibn 'Arabi محي الدين ابن العربي. See No. 865 above.

Beginning :—

الحمد لله رب العالمين .... من العبد الضعيف الذاكع الشفيق ...... محمد بن علي بن محمد العربي الطائي الحاتمي و فقه الله تعالى الى وليه في الله تعالى و اخيه ابي محمد بن عبد العزيز بن ابي بكر القرشي المهدوي نزيل تونس الخ *

Written in fair Naskh. Not dated; apparently, 12th century A.H.

No. 891.

foll. 51; lines 31; size 12×8; 9¾×8½.

النفحات الالهيه

AN NAFAḤÂT AL ILÂHÎYAH.

A work on Ṣûfîsm, in which the author describes his own experience of the Divine inspiration in the course of his progress to the mystical stage called مقام القربة (union with God). The author, in his preface, tells us that the following Ḥadîṣ encouraged him in his attempt to reach the stage mentioned above, and to realise the experience described in the present work:—

ان لربكم في ايام دهركم نفحات من رحمته الا فتعرضوالها *

Author: Ṣadraddîn Abû'l Ma'âlî Muḥammad bin Isḥâq al Qûnawî صدر الدين ابو المعالي محمد بن اسحاق القونوي (*d.* A.H. 672=A.D. 1373; see No. 873 above).

Beginning:—

حمدا يستوعب كمالات اجناس الثناء و انواع المناقب ...... و بعد فانه لما ورد من رسول الله صلى الله عليه و سلم انه قال بلساني التعريف و الارشاد انّ لربكم في ايام دهركم نفحات من رحمته الافتعرضوالها توجهت الى ربى في معرفة التعرض و الارشاد *

For other copies of the work see Paris, No. 1354; and Berlin, No. 1307, where the work is fully described.

Written in good Naskh. Dated A.H. 1045.

Scribe: نورالدين الوفائي الازهري.

This Nûraddîn is also the scribe of MSS. Nos. 832, 871, 873 above

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No. 892.

foll. 264; lines 12; size 7½×4½; 6½×4½.

الخصوص الى معني النصوص

AL KHUṢÛṢ ILÂ MA'NA AN NUṢÛṢ.

A commentary on Nuṣûṣ, a concise treatise of Qûnawî (*d.* A.H. 672=A.D. 1273; see No. 873 above) on the mystical states. For a copy of Nuṣûṣ see Berlin, No. 3015.

By 'Ali bin Aḥmad bin 'Ali bin Aḥmad Al Mahâ'imî علي بن احمد بن علي بن احمد المهائمي (*d.* A.H. 835=A.D. 1431; see No. 863 above).

The commentary is preceded by a long Muqaddimah (foll. 1–52), explaining those mystical terms and theories, a correct understanding of which the commentator considered essential for readers of the present work.

Beginning:—

سبحانك اللهم و بحمدك يا من بوجوده سموات السماء و الصفات وارض اعيانه الممكنات......و بعد فيقول عبيد العلي الصمد احمد بن علي بن احمد بن علي......و كان كتاب النصوص مما ابرزه الشيخ المحقق...... محمد بن اسحاق بن محمد بن يوسف القونوي مشرقاً بشموس هذا العلم ❊

The commentary proper begins on fol. 53ª, as follows:—

و الآن آوان الشروع في المقاصد ...... و اسأله التوفيق للصواب ...... قال الشيخ رضي عنه الحمد لله الحمد تعظيم الذوات ...... بما فيها من محاسن الصفات الخ ❊

A red ink line above them distinguishes the words of the text from the commentary.

For another copy of the present commentary see Berlin, No. 3016.

Written in beautiful Naskh. Not dated; apparently, 10th century A.H. Some foll. are wanting at the end.

No. 893.

foll. 220; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3$.

رياض الصالحين
RIYÂḌ AṢ ṢÂLIḤÎN.

An old and valuable copy of Riyâḍ Aṣ Ṣâliḥîn, a work containing mystical, moral and religious instruction, transcribed five years after the author's death, and studied under one of the author's pupils.

Author: Muḥiaddîn Abû Zakarîyah Yaḥyâ bin Sharaf An Nawawi محي الدين ابو زكريا يحيى بن شرف النووي (*d.* A.H. 676=A.D. 1278: see Lib. Cat., vol. v, part i, No. 192).

Beginning:—

الحمد لله الواحد القهار ...... مكور الليل على النهار ...... فرأيت ان اجمع مختصرا من الاحاديث الصحيحة مشتملا على ما يكون طريقا لصاحبه و محصلا لآداب الظاهرة و الباطنة جامعاً للترغيب و الترهيب و سائر انواع آداب السالكين من احاديث الزهد و رياضات النفوس و تهذيب الاخلاق و طهارات القلوب و علاجها الخ *

In the following colophon of the scribe, it is stated that the work was composed in A.H. 670, and that the present copy of it was made in A.H. 681:—

آخر الكتاب قال مؤلفه رضي الله عنه فرغت منه يوم الاثنين رابع شهر رمضان سنة سبعين و ستمائة وافق الفراغ من كتابته يوم السبت الخامس و العشرين من شهر شعبان سنة احدى و ثمانين و ستمائة *

For other copies of the work see Berlin, Nos. 1334–41; Munich, No. 128; Br. Mus. Suppl., No. 1202; India Office, No. 176/8; Alger, No. 879; Cairo, vol. i, p. 345.

Written in bold Naskh. Dated A.H. 681.

The above-mentioned colophon is followed by a Sanad, which runs thus:—

قرأت جميع هذا الكتاب رياض الصالحين للشيخ الامام العلامة فريد دهره ...... ابي زكريا يحيى النووي على الشيخ الامام ...... علي بن ... ابراهيم بن جمال الدين داؤد ابن العطار الشافعي بسماعه من مؤلفه ...... شرف الدين .... الخطاب بن سليمان بن مهلهل الاربدي ...... شهاب الدين احمد بن شيخ مخلص الشافعي و ذلك في مجالس عديدة آخرها في يوم الاحد السابع و العشرين من ذي الحجة سنة خمسٍ و سبعمائة بدار الحديث النورية ...... و اجاز الشيخ فسح الله تعالى في مدته ... لمن سمعه بكماله جميع ما يجوزله روايته بشرطه عند اهله ...... و كتب احمد بن حسين بن عبد الرحمن *

The above Sanad, which is dated A.H. 705 and written by one Aḥmad bin Ḥusain, states that he and some others studied the work

from the present copy in Dâr al Ḥadîṣ Nûrîyah, at Damascus, under Ibn al 'Aṭṭâr (*d.* A.H. 724=A.D. 1324; see Ad Durar, vol. ii, fol. 3[b]), a pupil of the author. The Sanad is attested by Ibn al 'Attâr, thus :—

صح السماع و الاجازة المذكوران......كتبه ابن العطار عفي الله عنه ٭

Aḥmad bin Ḥusain is clearly the scribe of the MS., since the handwriting is identical with that of the Sanad. The following note, on the title-page, tells us that the present MS. fell into the possession of one 'Abdal'aziz, in Mecca, A.H. 1288 :—

من فضل الله ... على عبده الفقير........ عبد العزيز عفا الله عنه

...... ١٣ شوال سنه ١٢٨٨ مكة المشرفه ٭

The handwriting of this note is identical with the handwriting of the note by 'Abdal'azîz Bihârî, described in Lib. Cat., vol. v. part ii, No. 319; hence we may safely conclude that the present MS. was brought from Mecca to Bihâr by 'Abdal'azîz Bihâri.

No. 894.

foll. 60; lines 19; size 7¼×5¼; 5×3.

بستان العارفين

BUSTÂN AL 'ÂRIFÎN.

A work on Ṣûfism and asceticism, in three *Bâb*. The first deals with the need for sincerity in all one's deeds and an expression of true intention in one's prayers: the second, with some miscellaneous points; and the third, with certain miracles of the Ṣûfis.

I. foll. 4–22. باب في الاخلاص و احضار النية

II. foll. 23–36. باب في نفائس منشورة

III. foll. 37–60. باب في ذكر كرامات الاولياء

Author: Muḥiaddîn Abû Zakarîyah Yaḥyâ bin Sharaf an Nawawi محي الدين ابو زكريا يحيى بن شرف النووي. See No. 893 above.

Beginning :—

الحمد لله الواحد القهار مقدر الارزاق ٭

For other copies of the work, see Berlin, No. 3018; Cairo, vol. vii, p. 521; Goth., No. 234.

Written in fair Naskh. Dated A.H. 1044.

Scribe: نورالدين ابن بدر الدرين.

No. 895.

foll. 65; lines 15; size 7×5½; 5½×4.

حل الرموز و مفتاتيح الكنوز

ḤALL U AR RUMÛZ WA MAFÂTÎḤ AL KUNÛZ.

A work on Ṣûfîsm, dealing with mystical principles and explaining difficult aphorisms and technical terms. The work is chiefly based on the Qur'ân, Ḥadîṣ and sayings of the Ṣûfîs. We may note that the author, basing his opinion on certain reliable Ḥadîṣ, enunciates an original and independent view on the subject of غنا (music), a point much disputed between the Ṣûfîs and orthodox Muhammadans. He holds it to be valid, in general; see the following passage on fol. 49b :—

فهذه الاحاديث نص صريح في الصحيح على ان الغناء و اللعب ليس بحرام *

The contents of the work are fully described in Berlin, No. 3010.

Author: 'Izzaddîn 'Abdassalâm bin Aḥmad bin Ġânim al Maqdisî عزالدين عبد السلام بن احمد بن غانم المقدسي, a famous Ṣûfî of the 7th century A.H. Seven works of this author, including the present one, are enumerated in Brock., vol. i, p. 451. He died in A.H. 678=A.D. 1279; see Mir'ât al Janân, fol. 427a.

Beginning:—

قال الشيخ الامام العالم العلامة ... بقية سلف الصالحين عزالدين عبد السلام بن الشيخ الامام الزاهد الورع ... احمد بن شيخ غانم المقدسي ...... الحمد لله الذي فتح بمفاتيح الغيوب ...... و سميتها حل الرموز و مفاتيح الكنوز الخ *

For other copies of the work see Berlin, Nos. 3010–11; Pet. No. 186; Alger., No. 939; Cairo, vol. ii, pp. 80, 172; vol. vii, pp. 138, 372; Bodl., vol. ii, pp. 80, 231; Escur., Nos. 1546, 350/2; Âṣafiyah, No. 89; Râmpûr, No. 103.

Written in good Naskh. Dated A.H. 839.

The following note on the title-page tells us that the present MS. was for some time in the possession of Muḥammad As'ad bin Akmaladdîn al Quṭbî: من كتب افقر العباد محمد اسعد ابن اكمل الدين القطبي الطف الله به

No. 896.

foll. 176; lines 17; size 6½ × 4½; 4½ × 2½.

طهارة القلوب و الخضوع لعلام الغيوب

ṬAHÂRAT AL QULÛB WA AL KHUḌÛ' LI ALLÂM AL ĠUYÛB.

A work on the principles to be observed in the religious and pious life, divided into 30 *Faṣl*. The contents of the work are fully described in Br. Mus. Suppl., No. 235.

Author: 'Izzaddîn Abû Muḥammad 'Abdal'azîz bin Aḥmad bin Sa'd Ad Dîrînî Ad Damîrî Ad Dahrî عزالدين ابو محمد عبدالعزيز بن احمد بن سعدالديريني الدميري الدهري, a Shâfi'î scholar and a Ṣûfî of Egypt, who was born in Dirîn (a small town in the Ġarabîyah Province of Egypt), A.H. 612. The date of his death is not given in the biographical notice by Ḥâj. Khal., vol. iv, p. 172. Dr. Rieu, in Br. Mus. Suppl., *loc. cit.*, and Brock., vol. i, p. 451, quoting Al Munâwî, say that he died in A.H. 694, or according to some in A.H. 690 (for which date see also Ibn Mulaqqin, fol. 265) or 698. Isnawî, fol. 201, and the author of Tâj at Ṭabaqat, fol. 877, give A.H. 697=A.D. 1298 as the date of his death; and this is supported by 'Abdal Wahhâb ash Sha'rânî (*d.* A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567) in Al Lawâqiḥ, fol. 207. Al Lawâqiḥ is a very reliable biographical work, especially for the Ṣûfîs of Egypt; and on this account we may perhaps accept the date given in that work. 'Izzaddîn Abû Muḥammad is the author of a number of works, of which sixteen are enumerated in Brock., *loc. cit.*

Beginning:—

الحمد لله رب العالمين ...... بعد فهذا كتاب فيه فوائد يتذكر بها من

يصغى اليه بسمع قابل الخ •

For other copies of the work see Berlin, Nos. 8789-90; Paris, No. 1313; Goth., Nos. 648-9; Cairo, vol. ii, p. 45; Râmpûr, No. 21.

It was printed in Bûlâq, A.H. 1297.

Written in good Naskh. Not dated; apparently, 11th century A.H.

Scribe: نظام بن رحمة الله

A seal of Qâbil Khân, a noble of the Court of 'Âlamgîr, is found on the title-page.

No. 897.

foll. 40; lines 40; size 11×8; 9×5½.

مفتهي المدارک

MANTAHA AL MADÂRIK.

A very rare work, expounding the various mystical states such as the worldly state of the present world, the state proper to the world of angels, the state in which the mystic exercises miraculous powers, the state of absorption into the Godhead, and others. In the beginning of the work, the author discusses, both from the mystical and theological standpoints, the attributes of God and man. The work is an Arabic translation with certain additions, of the author's introduction to his Persian commentary on the Qaṣîdah Tâ'îyah of Ibn Fâriḍ (*d.* A.H. 632=A.D. 1235). Jâmî, in Nafaḥât, p. 650, remarks that though the present work is technically a translation, it may also be regarded as an independent work on the subject, well-known for its excellent representation of mystical views. The work is divided into the following four *Aṣl*, each of which is subdivided into several *Faṣl* :—

I. foll. 2ª–16. الاصل الاول في ذكر رتب الذات و تعئين الاسماء و الصفات *

II. foll. 17ª–19. الاصل الثاني في ذكر مرتبة الارواح و عالم الملكوت *

III. foll. 20–26. الاصل الثالث في ذكر تعئين عالم المثال و مرتبة الاجسام *

IV. foll. 27–40. الاصل الرابع في ذكر نشأة الانسان و اطوارة و احوالة *

Author: Sa'îd bin Muḥammad bin Aḥmad al Fargânî سعيد بن محمد بن احمد الفرغاني, commonly known as سعد الدين (Sa'daddîn). The biographers say that he was the author of a large number of works; but only the present work and one other are enumerated in Nafaḥât. Our author received spiritual training under many Ṣûfîs; but he is always known as the disciple of Qûnawî (*d.* A.H. 673=A.D. 1373; see No. 873 above). The date of his death is not given in Nafaḥât; but Brock., vol. i, p. 450, says that he died in A.H. 699=A.D. 1299.

Beginning:—

الحمد لله القديم تعزز بجلال وحدانيته ...... و لما منّ الله تعالی علی عبدة الفقير الی الله تعالی سعيد الفرغاني .... و سمي بمنتهی المدارک الخ *

No other copy of the work is known to us.

Written in fair Naskh. From the handwriting, which is identical with that of Sharḥ al Fuṣûṣ (No. 873 above), it appears that Nûraddîn is also the scribe of the present MS.

No. 898.

foll. 159; lines 21; size 9×5; 7×3½.

وقاية السالک من الآفات و المهالک

WIQÂYAT AS SÂLIK MIN AL ÂFÂT WA AL MAHÂLIK.

A work on Ṣûfîsm and asceticism, of which this appears to be the unique copy. The work contains warnings designed to save travellers on the path of mysticism from the machinations of the Nafs Ammâra (soul of man prone to evil), which may ensnare them in unlawful deeds or false theories; and expounds the hidden philosophical and mystical truths, which are to be found in the principles and duties of the life of the mystic. The work is chiefly based on the Qur'ân, Ḥadîṣ and sayings of the Ṣûfîs, and is divided into the following four *Naw'* and a *Khâtimah*:—

I.	foll. 7–20.	النوع الاول من التقسيم في المعاصي *
II.	foll. 21–58ª.	النوع الثاني من التقسيم في الطاعات *
III.	foll. 58ᵇ–92.	النوع الثالث من التقسيم في الاخلاق المذمومة *
IV.	foll. 93–148.	النوع الرابع من التقسيم في الاخلاق المحمودة *

Foll. 149–154. *Khâtimah* (epilogue).

The *Khâtimah* deals with عزلة (retirement from the world), and rules of discipline (آداب) to be observed by the novices.

A note written by the scribe on the title-page, which runs thus: وقاية السالک من الافات و المهالک لشيخ الامام حجة الاسلام ابي حامد محمد بن محمد الغزالی نفع الله به المؤمنين tells us that the present work is by Gazzâlî (*d.* A.H. 505=A.D. 1111; see No. 833 above); but this statement is manifestly incorrect, seeing that an author much later than Gazzâlî, viz., Shihâbaddîn as Suhrawardî, who died in A.H. 632= A.D. 1234, is quoted on fol. 20ᵇ, in the following passage from 'Awârif al Ma'ârif (see No. 860 above):—

ذکر صاحب العوارف لطيفة في جنس مايدخل البطن و ما يحدث من الداء و ازالته باستعمال الدواء قال رحمه الله ان لله تلطف حکمته الخ *

The author refers on fol. 50ᵇ to another composition of his, Iqtibâs al Fawâid, in the following terms :—

و قد اتينا من ذلك.....في اول كتابنا المسمى باقتباس الفوائد ٭

Neither this work nor the present one is mentioned in any, catalogue, however, and we are unable to throw light on their authorship; but from the fact that, in the passage quoted above, the author of 'Awârif is referred to as رحمه الله, a term which is always used for the dead, and that there is no reference to any author of the 8th century A.H., we may conclude that our author belongs to the 7th century A.H.

Beginning :—

الحمد لله الذي زرع حب الاجتباء و الهداية في قلوب الاختصاص...

...و الصلوة و السلام على رسوله و نبيه محمدن الذي سادة غيرة من الانبياء

...... و بعد ...... فجمعت في هذالمختصر من اقوال العلماء العارفين

و الحكماء المقربين ما يحصل للمتجرد الاكتفاء و يكون لداء المريد من شفاء

......و سميته و قاية السالك من الآفات و المهالك و ليس غرضنا في الكلام

على الظاهر من هذه الانواع فان الكتب مشحونة بذلك و انما غرضنا الكلام

على حقائقها و اسرارها الغامضة و خفايا الافات و وساوس النفوس الخ ٭

Written partly in Naskh and partly in Nasta'liq. Dated A.H. 1054.

One Niẓâmî, in the following note, tells that he purchased the present MS. in A.H. 1080 :—

و قد ملكت بالشراء الصحيح في البلدة المعظمة قنوج ...... خمسة

عشر من ربيع الآخر سنه ١٠٨٠ھ ٭

No. 899.

foll. 66; lines 12; size 8 × 6; 6½ × 4.

التنوير في اسقاط التدبير

AL TANWÎZ FÎ ISQÂT AT TADBÎR.

A work, containing a discussion of mystical views relating to divine predestination and human contrivance. It was composed

in Mecca. Later on, the work was revised and enlarged by the author in Damascus. The present MS. is a copy of the revised edition of the work.

Author: Tâjaddîn Abu'l Faḍl Aḥmad bin Muḥammad bin 'Aṭâallâh al Iskandarânî تاج الدين ابو الفضل احمد بن محمد بن عطاء الله الاسكندراني, a famous scholar and Ṣûfî of Cairo, belonging to the Shâdhalîyah order. He is the author of a number of works on different subjects, of which fifteen (including the present work) are enumerated in Brock., vol. ii, p. 118. Our author received spiritual training under several Ṣûfîs; but he is chiefly known as the disciple of Abu'l 'Abbâs al Murîsî (d. A.H. 686=A.D. 1287; see Ḥusn al Muḥâḍarah, fol. 262). He was one of the declared adversaries of Ibn Taimiyah (d. A.H. 728=A.D. 1329; see Lib. Cat., vol. v, part ii, No. 464/1). He died in A.H. 709=A.D. 1309. See, for his life and works, Mir'ât al Janân, fol. 442; Ḥusn Al Muḥâḍarah, fol. 264[a]; Ad Durar Al Kâminah, vol. i, fol. 169; Al Lawâqiḥ, fol. 118; Br. Mus. Suppl., No. 237/1.

Beginning:—

الحمد لله المتفرد بالخلق و التدبير الخ *

For other copies of the work see Berlin, No. 3089; Goth., p. 891; Paris, No. 1348; Alger., No. 881,2; Cairo, vol. ii, p. 77; Âṣafîyah No. 96; Râmpûr, No. 74.

The work was printed in the Wahamîyah Press of Delhi, A.H. 1300.

Written in good Naskh. Dated A.H. 1044.

Scribe: عبد العزيز بن حسن.

No. 900.

foll. 18; lines 19; size 8 × 5½; 6½ × 4½.

الحكم العطائيه

AL ḤIKAM AL 'AṬÂ'ÎYAH.

A work containing mystical maxims and aphorisms, divided into 30 *Bâb*. The present copy is defective for want of the preface.

Author: Tâjaddîn Abu'l Faḍl Aḥmad bin Muḥammad bin 'Aṭâ'allâh Al Iskandarânî تاج الدين ابوالفضل احمد بن محمد بن عطاء الله الاسكندراني. See, for his life, No. 899 above.

The present copy begins abruptly thus:—

ثلاثين بابا باب العلم *

For other copies of the work see Berlin, Nos. 8689-90; Paris, No. 1349; Cairo, vol. ii, p. 80; Râmpûr, Nos. 101-2.

Written in fair Naskh. Dated A.H. 1105.

No. 901.

foll. 321; lines 17; size 10×6; 7×3.

شرح الحكم العطائية

SHARḤ AL ḤIKÂM AL 'ATÂ'ÎAH.

A detailed commentary on the preceding work; also known under the title, Ġaiṣ Al Mawâhib. The full text is quoted in the commentary; but the arrangement differs somewhat from that which is found in No. 900 above. The tenth *Bâb* there is here the first *Bâb*; and the first *Bâb* there is here the eighth.

By Muḥammad bin Ibrâhîm bin 'Abbâd An Nafzî Ar Rundî محمد بن ابراهيم بن عباد النفزى الرندي, a Ṣûfî and scholar of the 8th century A.H., who was born in Rund (in Spain), A.H. 733. He died in A.H. 796=A.D. 1394. See Brock., vol. ii, p. 118; Cairo, vol. ii, p. 77.

Beginning:—

قال العبد الفقير الى الله تعالى ...... المعتمد في غفران ذنوبه على الله تعالى محمد بن ابراهيم بن عباد النفزي ...... الحمد لله المتفرد بالعظمة و الجلال الخ *

The present commentary was printed in Bûlâq, A.H. 1285; and again in Cairo, A.H. 1306.

For other copies of the work see Berlin, Nos. 8690–2; Munich, No. 130; Leid, No. 2261; Paris, No. 1340; Br. Mus. Suppl., No. 889: India Office, No. 696; Cairo, vol. ii, p. 97; Râmpûr, Nos. 171–73.

Written in good Naskh. Not dated; apparently, 9th century A.H.

No. 902.

foll. 233; lines 25; size 8×6; 6×4.

The Same.

Another copy of the preceding commentary, beginning like the above.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

No. 903.

foll. 110; lines 18; size 8×6; 6×4.

الفرقان بين اولياء الرحمن و اولياء الشيطان

AL FURQÂN BAINA AWLIYÂ' AR RAHMÂN WA AWLIYÂ' ASH SHAITÂN.

A work in which the author explains the meaning of the term Walî (ولى), a title applied to a Ṣûfî, and discusses to whom it is applicable. The author holds that this title can only be applied rightly to one whose conduct, speech and deeds are in accordance with the teachings of Islam, and supports his argument by reference to the Qur'ân and Ḥadîs. The contents of the work are fully described in Berlin, No. 2082

Author: Abu'l 'Abbâs Aḥmad bin 'Abdalḥalîm bin 'Abdassalâm ابو العباس احمد بن عبد الحليم بن عبد السلام, commonly called Ibn Taimîyah (ابن تيمية). He died in A.H. 728=A.D. 1327; see Lib. Cat., vol. v, part ii, No. 462/1.

Beginning:—

الحمد لله نستعينه و نستغفره الخ •

For other copies of the work see Berlin, Nos. 2082-3; Râmpûr, 247.

The work was printed in Bûlâq, A.H. 1310.

Written in fair Naskh. Not dated; apparently, 13th century A.H.

No. 904.

foll. 45; lines 15; size 8¼×6; 5×3½.

اصطلاحات الصوفية

IṢṬILÂḤÂT AṢ ṢÛFIYAH.

(The above is the title under which the work is noticed in other catalogues; but in our copy, the title is given as Sharḥ u Iṣṭilâḥât Aṣ Ṣûfiyah.)

A work, in which the author explains the mystical terms used in the following compositions of his :—

(i) Sharḥ u Manâzil As Sâ'irîn; for a copy of which see India Office, No. 600.

(ii) Tâwîlât al Qur'ân; for a copy of which see Berlin, No. 873.

(iii) Sharḥ u Fuṣûṣ Al Ḥikam (see No. 875 above).

Author: Kamâladdîn 'Abdarrazzâq al Kâshânî كمال الدين عبد الرزاق الكاشاني (*d.* A.H. 736=A.D. 1335). See No. 875 above.

Beginning :—

الحمد لله الذي نجانا من مباحث علوم الرسومية ...... فاني لما فرغت من تسويد شرح كتاب منازل السائرين و كان الكلام فيه و في شرح فصوص الحكم و تأويلات القران مبنيا على اصطلاحات الصوفية الخ *

For other copies of the work see Berlin, No. 3460; Goth., No. 76; India Office, No. 662; Âṣafîyah, Nos. 360, 407, 807; Râmpûr, No. 35. A portion of the present work, edited by Dr. Sprenger, was published in Calcutta, A.D. 1845.

Written in fair Naskh. Not dated; apparently, 13th century A.H.

No. 905.

foll. 133; lines 15; size 7½×4½; 5½×2½.

العروة لاهل الخلوة

AL 'URWAH LI AHL AL KHALWAH.

A rare work on Ṣûfîsm, expounding the mystical dogmas relating to the existence of God and His attributes. The views of the theologians, and of the Ṣûfîs of the Wujûdîyah and the Shuhûdîyah groups (for whom, see No. 865 above), are fully discussed. The author, who

belonged to the latter group, rejects the views of the Wujûdîyah group as contrary to Islamic principles; and claims that the views of the Shuhûdîyah group are in full agreement with those of the Ahl as Sunnah Wa Al Jamâ'ah (اهل السنة و الجماعة), the most popular and widely accepted school of Islamic doctrine. Our author refers to this school as الصراط المستقيم, or the right path. The author's criticisms, in the present work, of the views of the Wujûdîyah group resulted in a public disputation between him and 'Abdarrazzâq al Kâshânî (see No. 875 above), a member of the Wujûdîyah group; for a full description of which, see Nafaḥât, pp. 558–571.

The present work, which is based mainly on notes made by the author on different occasions, was composed in A.H. 726; and is generally held to be the most authoritative exposition of the views of the Shuhûdîyah group.

It is divided into the following six *Bâb* :—

(i) foll. 1–15a. الباب الاول في اثبات وجود الموجد الواجب وجوده *

(ii) foll. 15b–62. الباب الثاني في التوفيق بين الاقوال المختلفة *

(iii) foll. 63a–82a. الباب الثالث في تقسيم الاشياء من حيث العصر و الاضافة و كيفية ظهور الممكنات على الترتيب مفردا و مؤلفا *

(iv) foll. 82b–86. الباب الرابع في تنزيه الحق الواجب وجوده من جميع ما يختص به الامكان *

(v) foll. 87–93a. الباب الخامس في النبوات و الولايات *

(vi) foll. 93b–133. الباب السادس في بيان الصراط المستقيم *

The last *Bâb* is subdivided into four *Faṣl*, which contain occasional biographical details; and in the first of which the author describes the Divine inspiration, which led him to be a Ṣûfî and a strict follower of the doctrines of the Ahl as Sunnah. The manner in which he reconciles the views of the Ṣûfîs and the theologians in regard to disputed points of doctrine, in the second *Bâb* of his work, is specially noted by his biographers as evidence of the author's merits.

Author: Aḥmad bin Muḥammad bin Aḥmad As Samnânî احمد بن محمد بن احمد السمناني, commonly called Abu'l Makârim 'Alâ'addawlah ابو المكارم علاء الدولة, a noble of Samnân, well known as a Ṣûfî, and an author of great repute, whose works on the Qur'ânic

branches, Ṣûfîsm, theology and ethics, number about 300. See Ad Durar al Kâminah, vol. i, fol. 152. Very few of his compositions, however, can now be traced; and Brock., vol. ii, p. 166, mentions only three (including the present one), which are to be found in different libraries. He was born in Samnân, A.H. 659; and completed his studies at the age of 15, when he entered the service of Sulṭân Arġu Khân, a famous Mongol king of Persia. A few years later, he was granted the title of 'Alâ'addawlah; and afterwards he became personal adviser to the Sulṭân. His intimacy with the Sulṭân and his official duties seriously interfered, not only with his studies, but also with his prayers. Indeed, according to the author's own confession, excepting the قلاقل اربعه (the four very short Sûras of the Qur'ân, beginning with word Qul) and a few others, he forget the whole of the rest of the Qur'ân. The author tells us in the following passage of the present work that, in A.H. 683, while engaged with the Sulṭân in a war against his uncle, Sulṭân Ahmad (see Târikh Guzîda, p. 583), he was led by a Divine inspiration to devote himself to a religious and pious life :—

فزجرني زاجر الحق في صف القتال في الواقعه التي وقعت بينه و بين عسكر عمه سلطان احمد بخت قزوين سنة ثلاث و ثمانين و ستمائة في اثناء اشتغالى بالتكبير عند الكرة و الحملة على العدو فرفعت الحجب من قوة الزاجر بحيث شاهدت الاخرة و ما فيها على نحوما نطق به الكتاب و السنة *

After this, he attended strictly to his religious duties. In A.H. 685, he fell seriously ill, and was advised by the Royal Physicians to go for a change to Samnân. This the Sulṭân allowed him to do. On his way to Samnân, he experienced a marked improvement in his health; and on his arrival there, his health was fully restored. This he took to be an indication that it was God's will that he should leave the service of the Sulṭân; and he accordingly sent in his resignation.

He then began to devote himself to the study of religious works; and his study of Qût al Qulûb, a famous work on Ṣûfîsm (see No. 826 above), turned his attention to Ṣûfîsm, and made him determine to renounce the world. After dividing two-thirds of his property among his legal heirs, he built a monastery near the tomb of Ḥasan Sakkâkî, a famous Ṣûfî of the 5th century A.H., and handsomely endowed the same. In A.H. 687, he visited Baġdâd, where he

adopted the Ṣûfî 'Abdarraḥmân as his spiritual Shaikh; and in the company of the latter visited Mecca, where our author, in A.H. 689, received from the above-mentioned Shaikh the Sanad for Ṣûfîsm. At the end of the same year, he was directed by his Shaikh to return to Samnân, where he passed the remainder of his life in imparting spiritual training and in composing works. The author tells us that he performed not less than 143 Arba'ûn, each being a fast of 40 days. Such was his eminence as a Ṣûfî that he was adopted as guide, both in practice and doctrine, by Bahâ'addîn Naqshband, the founder of the Naqshbandîyah order. The commonly accepted date of our author's death is A.H. 736=A.D. 1335; but the author of Faṣl al Khiṭâb (see Persian Hand-list, No. 1351) only tells us that he died after A.H. 730. For his life see Ad Durar al Kâminah, vol. i, fol. 152; Nafaḥât, p. 554; Mujmal Faṣiḥî, fol. 211; Ḥabîb as Siyar, vol. iii, part i, p. 125; Tâj at Ṭabaqât, vol. viii, fol. 205; Beale's Biographical Dictionary, p. 49; Brock., vol. ii, p. 166.

Beginning:—

و حمده الواجب على كل موجود .... اما بعد فقد سنح بغتة يوم الاحد بعد صلوتى الصبح من اعتكافي في مسجد صوفيا آباد من شهر المبارك سنة عشرين و سبعمائة ...... ان ابوب بالترتيب ...... بعض القدسيات الواردة على قلبي ...... و سميته العروة لاهل الخلوة •

For the only other copy of the work known to us see Cairo, vol. ii, p. 5.

Written in good Naskh. Not dated; apparently, 12th century A.H.

No. 906.

foll. 60; lines 26; size $12 \times 8\frac{1}{2}$; 9×5.

الداء و الدواء

AD DÂ'U WA AD DAWÂ'U.

The present work is noticed under the same title in Ḥâj. Khal., vol. ii, p. 633; but in vol. v, p. 82, it is again mentioned under the title, Al Jawâb Al Kâfî li Man Sa'ala 'An ad Dawâ' Ash Shâfî الجواب الكافي لمن سأل عن الدواء الشافي. Both these titles are found on the title-page of our copy.

A work on Ṣûfîsm, setting forth the spiritual remedies to be resorted to in case of trial and temptation; composed in reply to the following five questions, addressed to scholars by some enquirer:—

ما تقول السادة العلماء ائمة الدين ...... في رجل ابتلي ببلية و علم انها ان استمرت به افسدت دنياه و آخرته و قد اجتهد في رفعها عن نفسه بكل طريق فما تزداد الا توقدا و شدة فما الحيلة في دفعها ●

The reply to these questions begins as follows:—

فاجاب الشيخ الامام ... ابو عبد الله شمس الدين محمد بن ابي بكر بن ايوب امام المدرسة الجوزية الحنبلية ...... الحمد لله رب العالمين ثبت في صحيح البخاري من حديث ابي هريرة رضي الله عنه عن النبي صلى الله عليه و سلم انه قال ما انزل الله داء الا انزل له شفاء الخ ●

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Abî Bakr bin Ayyûb al Qaiyimî شمس الدين ابو عبد الله محمد بن ابي بكر بن ايوب القيمي (*d.* A.H. 751=A.D. 1352; see Lib. Cat., vol. v, part ii, No. 323).

For other copies of the work see Berlin, Nos. 6295–6; Cairo, vol. ii, p. 519; Br. Mus. Suppl., No. 238.

Written in fair Naskh. Not dated; apparently, 13th century A.H.

No. 907.

foll. 113; lines 21; size 8×6; 6½×4.

شفاء الاسقام في زيارة خير الانام

SHIFÂ' AL ASQÂM FÎ ZIYÂRATI KHAIR AL ANÂM.

A very old and valuable copy of Shifâ' al Asqâm, studied under the author by his son and other scholars, and containing autograph notes by the author and his son. The work is mainly concerned with a discussion, from the theological and mystical points of view, of the validity of the practice of visiting the tomb of the Prophet and praying for his assistance. The similar practice of visiting the tombs of others is also discussed. After a long discussion, our author holds that the practice of visiting tombs and praying for assistance there is valid in Islam; and throughout the work, he supports his

argument by reference to the Qur'ân, Ḥadîs̤ and sayings of Ṣûfîs, jurists and theologians. The work is divided into the following ten *Bâb* and a *Khâtimah* :—

(i) foll. 3-19. الباب الاول في الاحاديث الواردة في الزيارة *

(ii) foll. 20-24ᵃ. الباب الثاني فيما ورد من الاخبار و الاحاديث د الا على فضل الزيارة *

(iii) foll. 24ᵇ-29. الباب الثالث فيما ورد من السفرالى زيارته صلى الله عليه و سلم *

(iv) foll. 30-37ᵃ. الباب الرابع في نصوص العلماء على استحباب زيارة قبر سيدنا رسول الله صلى الله عليه و سلم *

(v) foll. 37ᵇ-46ᵃ. الباب الخامس في تقرير كون الزيارة قربة *

(vi) foll. 46ᵇ-53. الباب السادس في كون السفر اليها قربة *

(vii) foll. 54-73ᵃ. الباب السابع في دفع شبهة الخصم و تتبع كلماته *

(viii) foll. 73ᵇ-81ᵃ. الباب الثامن في التوسل و الاستعانة و التشفع بالنبي صلى الله عليه و سلم *

(ix) foll. 81ᵇ-96ᵃ. الباب التاسع في حياة الانبياء عليهم السلام فاحتجنا ... بالنظر فيما قد قيل وذلك بالنسبة الى الانبياء و الشهداء وسائر الموتى *

(x) foll. 96ᵇ-109. الباب العاشر في الشفاعة *

Foll. 110-112. *Khâtimah.* Contains prayers addressed to the Prophet.

Author: 'Alî bin 'Abdal Kâfî bin 'Alî bin Tammâm bin Yûsuf bin Mûsâ bin Tammâm bin Ḥâmid bin Yaḥyâ bin 'Umar bin 'Us̤mân bin 'Alî bin Manṣûr bin Sâlim as Subkî علي بن عبد الكافي بن علي بن تمام بن يوسف بن موسى بن تمام بن حامد بن يحيى بن عمر بن عثمان بن علي بن منصور بن سالم السبكي, the most famous scholar of his age, and the father of 'Abdalwahhâb as Subkî (*d.* A.H. 771=A.D. 1370; see Lib. Cat., vol. xii. No. 766). He composed a number of works on different branches of Islamic learning; of which seventeen (including the present work) are enumerated in Brock., vol. ii, p. 87. He was born in Subk, A.H. 683, where he studied under his father and some others. He left his native place for Cairo, where he studied under distinguished scholars, and received spiritual training from Ibn 'Atâ' (*d.* A.H. 709=A.D. 1309; see No. 899 above). In A.H. 704 he visited Alexandria, where he studied for about three years; and in A.H. 707 he attended lectures of different scholars in Syria. He then returned

to Cairo, where he worked first as a professor in the Manṣûrîyah Madrasah, and afterwards as the head professor in the Jâmi' Ṭûlun. In A.H. 739, on the death of Jalâl Qazwînî, he was appointed by King Malik Nâsir (A.H. 709–741=A.D. 1309–1340) to succeed him as Chief Justice of Syria. This office he vacated, in A.H. 742, to become Principal of the Dâr al Ḥadîṣ Ashrâfîyah in Damascus, where the present MS. was studied under the author in A.H. 745. (See note quoted below.) He afterwards held the post of Principal of the Dâr al Ḥadîṣ Shâmîyah in Syria. In A.H. 746 he was reappointed Chief Justice of Syria, and held this post till Ramaḍân, A.H. 755; when on account of his serious illness he was obliged to resign it, and returned to Cairo, where he died in A.H. 756=A.D. 1355. See for his life and works, Isnawî, fol. 258; Ibn Mulaqqin, fol. 209; Ad Durar al Kâminah, vol. ii, foll. 38–43; Brock., *loc. cit.*

Beginning:—

الحمد لله الذي من علينا برسوله ... فهذا كتاب سميته بشفاء الاسقام الخ *

The quotations, made by the author from other works, are invariably from reliable copies of those works, such as autograph copies, copies bearing the autograph notes of the author, copies studied by or transcribed by scholars. In this connection, he mentions specially an autograph copy of Itḥâf az Zâ'ir by Abu'l Yuman (*d* A.H. 613=A.D. 1213; see Lib. Cat., vol. v, part ii, p. 48), which was in his possession, thus:—

هكذا اورده ابواليمن ...... في كتاب اتحاف الزائر و هو عندي بخط مصنفه *

He also refers to a copy of Târikh u Ibn 'Asâkâr, transcribed by Barzâlî in 80 volumes (two volumes of which transcription are found in the Library; see Hand-list, No. 2470–1), thus:—

و رأيت في تاريخ ابن عساكر بخط ابي عبد الله البرزالي *

The present copy of Shif'â al Asqâm was transcribed, by one Muḥammad bin Aḥmad, for the collection of Muḥammad bin Aḥmad at Tanûkhî (*d.* A.H. 746=A.D. 1347; see Ad Durar al Kâminah; vol. ii, fol. 234).

The following note at the end tells us that it was compared with the autograph copy in A.H. 740:—

بلغت هذه النسخة مقابلة باصل مصنفها فصححت بحمد الله حسب الامكان و كان الفراغ من ذلك فی اليوم العاشر من جمادي الاولى سنة اربعين و سبعمائة *

This is followed by another note, telling us that the present MS. was again compared with the autograph copy, while it was being studied under the author: ثم قوبل ثانياً حالة السماع باصل مصنفه ادام الله بركته. This note is based on the Sanad quoted below, dated the Madrasah 'Âdilîyah of Damascus, A.H. 740, and written by Muḥammad bin 'Alî bin Sa'îd al Anṣârî (*d.* A.H. 752=A.D. 1353; see Ad Durar al Kaminah, vol. ii, fol. 377), who says that he and Muḥammad bin Aḥmad at Tanukhî, the owner of the copy mentioned above, studied the present work under the author in a joint sitting, held in that year, and attended by a group of scholars, which included the author's son, Ḥusain bin 'Alî (*d.* A.H. 755=A.D. 1356; see Ad Durar al Kâminah, vol. i, fol. 384). An Ijâza was granted by the author to all who attended the sitting :—

الحمد لله الذي حمدا يوافي نعمه و يكافي مزيده ...... و بعد فقد سمع هذا الكتاب الموسوم بشفاء الاسقام على مؤلفه شيخنا و سيدنا الامام العالم ...... ولى الله قاضي القضاة ... سيد الحفاظ و المحدثين ابى الحسن علي بن سيدنا ...... عبد الكافي ...... بقرأة محمد بن عبد الرحمن الشافعي ...... صاحب هذه النسخة محمد بن احمد ...... بن محمد التنوخي الحنبلي و الامام العالم الفاضل الاوحد ابوالطيب الحسين بن سيدنا المسمع فسح الله تعالى في مدتهما .... و محمد بن علي بن سعيد الانصاري ...... و ذاخطه ... وصح و ثبت في خمسة مجالس ...... سنة اربعين و سبعمائة بالمدرسة العادلية .... بدمشق المحروسة و اجاز المسمع فسح الله في مدته لمن سمع هذا الكتاب او بعضه جميع ما يجوزله روايته *

The above Sanad is attested by the author himself, thus :—

صحيح ذلك و كتب علي بن عبد الكافي السبكي *

The Sanad is followed by an autograph note of the author's second son, 'Abdalwahhâb, the famous author mentioned above, in which he

says that he and Muḥammad bin 'Îsâ As Salsalî (*d.* A.H. 760=A.D. 1358; see Ad Durar al Kâminah, vol. ii, fol. 428) studied the first four chapters of the work in the Dâr al Ḥadîṣ Ashrafîyah in Damascus:—

قرأت من اول هذا و هو شفاء الاسقام الى الباب الرابع ... على مؤلفه سيدي و والدي احسن الله اليه .... وصح ذلک في مجالس آخرها في رمضان المعظم سنة خمس و اربعين و سبعمائه و سمع شمس الدين محمد بن عيسى السلسلي بدارالحديث الاشرفيه بدمشق المحروسة و كتب ابونصر عبد الوهاب بن علي بن عبد الكافي السبكي الشافعي كان الله له *

Written in good Naskh. Not dated; but transcribed in or before A.H. 745, the year in which the present copy was studied.

Foll. 1–12 and 61–69 are additions, written in a later hand.

Only one other MS. copy of the work is known to us, viz., 'Âṣafîyah Library, No. 39; but the work was printed in the Dâ'irat al Ma'ârif of Hyderabad in A.H. 1306.

No. 908.

foll. 120; lines 21; size 8½×6; 6×3½.

الارشاد و التطريز

AL IRSHÂD WA AT TAṬRIZ.

A work on Ṣûfism, treating of the virtues of reciting the Qur'ân and repeating prayers, together with a description of the supernatural powers contained in those prayers. The work contains in all nearly 1,000 verses, of which 333 are borrowed from other Ṣûfî works and the rest are composed by the author himself. The work is based on the Qur'ân, Ḥadiṣ and sayings of the Ṣûfîs. The author quotes about 200 Ḥadîṣ, transmitted to him by his Shaikh, Raḍîad-dîn aṭ Ṭabarsî (*d.* A.H. 722=A.D. 1322; see Lib. Cat., vol. v, part i, p. 176). The work ends with 7 Qaṣîdas. The first three are in praise of the Prophet; the 4th and the 5th are in praise of the Ṣûfîs; while the last Qaṣîda is in praise of Islamic dogmas enumerated by the author, and is designated by the author Shamsul 'Îmân fî Tawḥîd ar Raḥmân Wa'Aqîdat u Ahl Ḥaqq wa Al 'Îqân شمس الايمان في توحيد الرحمن و عقيدة اهل الحق و الايقان. The work is divided into 10

Bâb. The contents of the work are fully described in Berlin, No. 8801.

Author: 'Afîfaddîn 'Abdallâh bin As'ad bin 'Ali bin Sulaimân al Yâfi'î Ash Shâfi'î عفيف الدين عبد الله بن اسعد بن علي بن سليمان اليافعي الشافعي, a prominent Ṣûfî scholar, historian and author of the 8th century A.H. He belongs to the Ḥimyarî tribe of Yaman, and was born in Yaman, A.H. 698; where he studied in a Madrasah of Yaman the Qur'ânic branches of learning under Jamâladdîn Abû 'Abdallâh Muḥammad bin Aḥmad (*d.* A.H. 748=A.D. 1347; see the present author's Mir'ât al Janân, fol. 458[b]), a distinguished teacher of this subject. Afterwards he turned his attention to Ṣûfîsm, and adopted the Ṣûfî 'Alî bin 'Abdallâh aṭ Ṭawâshî (*d.* A.H. 748=A.D. 1347; see Mir'ât al Janân, fol. 459) as his spiritual Shaikh. In A.H. 718 he left Yaman for Mecca and Medina, where he studied for six years, and from time to time attended the sittings held by the Ṣûfîs of those places.

Early in A.H. 724, he left Arabia in order to visit such places as Damascus, Jerusalem and Cairo, where, as we are told by his biographers, he received both literary and spiritual training from eminent Ṣûfîs, who granted him Sanads of scholarship and Ṣûfîsm. He was also presented with Khirqas by several Ṣûfîs. The last of these was presented to him by 'Izzaddin; a presentation referred to in our author's Mirât al Janân, fol. 453[b], in the following words:— شيخ عزالدين .... و كان آخر من البسني الخرقة. Thereafter our author returned to Mecca, where he devoted himself to giving training in mysticism to his novices, and in composing his works. In all, 13 works of the author are enumerated in Brock., vol. ii, p. 177; of which Mirât al Janân, which has recently been printed at the Dâ'irat al Ma'ârif Press, Hyderabad, is a standard historical work. He died in Mecca, A.H. 768=A.D. 1366. For his life and works see Ibn Mulaqqin, fol. 308; Isnawî, fol. 405; Ad Durar al Kâminah, vol. i, fol. 511; Nafaḥât, 681; Safînat al Awliyâ, p. 68; preface by Sir E. Denison Ross to his Calcutta edition of Marham al 'Ilal. Brock., *loc. cit.*, tells us in a footnote that, according to Ṭabaqât of Qâḍî Shuhba 'Afîfaddîn, our author died in A.H. 778; but in our copy of this Ṭabaqât, fol. 152 (see Hand-list, No. 2455), the date of his death is indicated as follows: ثمان و ستين و سبعمائة, i.e., 768. We may suppose either that Brockelmann read the words ثمان و ستين (68) as ثمان و سبعين (78), or that the scribe of the copy of the Ṭabaqât, to which he referred, transcribed the date wrongly سبعين. The weight of authority among the biographers mentioned above is in

favour of A.H. 768; and we may safely reject the date A.H. 767, given by Subkî, in Ṭabaqât, vol. vi, p. 103, and the date A.H. 771, given by Ḥâj. Khal., vol. iii, p. 171. The author of Mir'ât al Asrâr, a big biographical work on the Ṣûfîs in Persian, mentions the author on fol. 485, and tells us that he failed to trace the date of his death.

Beginning:—

الحمد لله الذي عقل العقول من ادراک ذاته ...... و بعد فهذا كتاب مشتمل علي عشرة ابواب ...... و سميتها الارشاد و التطريز الخ •

For other copies of the work see Berlin, Nos. 8801-2; Âṣafîyah Library, No. 719.

Written in fair Naskh. Dated A.H. 1073.

No. 909.

foll. 156; lines 26; size 10×6; 8×4.

RAUḌ AR RIYÂḤÎN FÎ ḤIKÂYÂT AṢ ṢÂHḤIN.

روض الرياحين في حكايات الصالحين

The following is an alternative title of the work: Nuzhat al 'Uyûn an Nawâẓir نزهة العيون النواظر. Both titles are given by the author himself in the preface.

The present work is a collection of 500 anecdotes of the Ṣûfîs and pious men, chiefly taken from the works of the following authors: (i) Ġazzâlî (see No. 833 above); (ii) Qushairî (see No. 828 above); (iii) Abû 'Abdallâh Muḥammad bin Ibrâhîm al Jîrî; (iv) Ibn 'Aṭâ ash Shâdilî (see No. 899 above); (v) Abul 'Abbâs Aḥmad bin 'Aṭâ al Qasṭallânî; (vi) Shihâbaddîn As Suhrawardî (see No. 860 above); (vii) Ibn Jawzî (see Lib. Cat., vol. x, No. 512); (viii) Abû Muḥammad 'Abdallâh Ibn Qudâmah al Maqdisî (see No. 857 above); (ix) Abu'l Laiṯ as Samarqandî (see No. 821 above); (x) Abû Aḥmad bin 'Alî, commonly called Ibn al 'Arabî. Most of the anecdotes begin with the name of the narrator; but some are anonymous, and begin with the words: عن بعض الصالحين or عن بعض الفقراء (from a certain faqîr or saint). These anecdotes, for the most part, record instances of the supernatural powers manifested by the Ṣûfîs, and draw a lesson from each regarding mystical principles and practices. The author, in the preface, tells us that he

composed the present work, having noted the view frequently expressed by reliable Ṣûfîs that anecdotes of this nature serve as a help and encouragement to novices in their progress in spiritual learning. Besides these anecdotes, the work contains a Muqaddimah, Khâtimah and Khâtimat al Khâtimah. The Muqaddimah is divided into the following two Faṣl, in the first of which the author enumerates the virtues of the Ṣûfîs, and in the second upholds the validity of the supernatural powers manifested by them:—

I. foll. 2–10a, الفصل الاول من المقدمة في شيء من فضائل الاولياء و الصالحين و الفقراء *

II. foll. 10b–14, الفصل الثاني في اثبات كرامات الاولياء و السادة الصوفية *

The Khâtimah, like the Muqaddimah, consists of two Faṣl the first of which contains a refutation of those who question the genuineness of anecdotes of this nature, while the second contains a statement of important dogmas of the Ṣûfîs. The Khâtimat al Khâtimah contains four Qaṣîdas in praise of the Prophet. Both the Khâtimah and the Khâtimat al Khâtimah are wanting in the present copy.

From the details of its subject matter given above, it will be clear that this is a work on Ṣûfîsm, as it is noted in Râmpûr, No. 155, and Âṣafîyah, No. 73; and not a work on Ethics, as described in Berlin, No. 8804, nor a biographical work, as described in India Office, No. 708, and Paris, No. 2040.

Beginning.—

الحمد لله المعروف ... الموصوف بالكمال في الازل ...... اما بعد فاني لما كنت محبّا للاولياء ... و مولعا بكلامهم و حكاياتهم في كتب الحقائق والدقائق ...... هذا الكتاب روض الرياحين في حكايات الصالحين و لقبته نزهة العيون النواظر ... انتخبته و جمعته و الفته عن كتب عديدة لائمة كبار منهم .... وغير هولاء العشرة و اودعته خمسمائة و خمس فصول منها فصلان لمقدمة و فصلان لخاتمة و فصل لخاتمة الخاتمة ...... الحكايات عن الاولياء و الصالحين ... ينتفع بها الزهاد و العباد ...... و تقوي بها قلوب المريدين ...... كمارويناه عن تاج العارفين ... ابى القاسم الجنيد ......؟ فقال الحكايات جند من جنود الله تقوى بها قلوب المريدين *

Author: 'Afîfaddîn 'Abdallâh bin As'ad bin 'Alî bin Sulaimân al Yâfi'î عفيف الدين عبد الله بن اسعد بن علي بن سليمان اليافعي. He died in A.H. 768=A.D. 1366; see No. 908 above.

The work was printed in Bûlâq, A.H. 1280, and again in Cairo, A.H. 1307.

The main portion of the MS., viz., foll. 1–126, is written in fair Naskh. The MS. is not dated; but as will appear from the note quoted in the next paragraph, it must have been transcribed before A.H. 940. One Qâḍî Qâsim bin 'Alâaddîn had foll. 127–156 transcribed and added to the MS. in A.H. 1001, by the scribe, Ismâ'îl bin Hasan al 'Âmî.

The following note on the title-page, written in the Turki language, tells us that the MS. was formerly in the possession of Kamâlpâshâzâda, a famous scholar of Turkey, who died in A.H. 940 =A.D. 1533; see Brock., vol. ii, p. 449:—

از آن كمال پا شازاده عليه الرحمة جمع كتبله رفع حجب ممكن اولمدي بلد مكة علم بلمك ايمش اوقمق دكل •

Another note on the title-page, indicating both the title of the work and the author's name, runs thus:—

هذا الكتاب المسمى بروض الرياحين في حكايات الصالحين و لقبه نزهة العيون النواظر مما ألفه الشيخ اليا فعي •

This is followed by an autograph note of Ṣûfî 'Alî Akbar al Maudûdî, the author of a Persian commentary on Nafaḥât (see Lib. Cat., vol. ii, No. 908), and a Ṣûfî of the 12th century A.H., who tells us that the MS. was for some time in his possession, viz.: صارفي ملك الفقير على اكبر المودودي.

No. 910.

foll. 83; lines 15; size 7¼ × 5; 4 × 2¼.

زبدة التصوف

ZUBDAT AT TAṢAWWUF.

An autograph copy of an exceedingly valuable work on the principles, theories and technical terms of Ṣûfîsm and asceticism, divided into the following 88 short *Bâb*. The present copy is believed to be unique:—

1. foll. 6^b–7^b. الباب الاول في الازل و السابقة و الابد و الخاتمة *
2. foll. 7^b–10^a. الباب الثاني في التوحيد و الموحد *
3. foll. 10^a–12^a. الباب الثالث في المعرفة و العارف و الفرق بين العلم و المعرفة *
4. foll. 12^a–13^a. الباب الرابع في اسم التصوف *
5. foll. 13^a–14^a. الباب الخامس في اصول مذهب الصُوفية و علومهم *
6. foll. 14^b–16^a. الباب السادس في اصول التصوف و الصوفي و بركة الدخول في التصوف و الصحبة مع الصوفية *
7. foll. 16^b–17^a. الباب السابع في المتشبهين بالصوفية و بطريقتهم *
8. foll. 17^b–18^b. الباب الثامن في الملامتية *
9. foll. 19–20. الباب التاسع في الاولياء و علاماتهم و بركة وجودهم *
10. foll. 21–22^a. الباب العاشر في الكرامات و خوف الاولياء باظهارها *
11. foll. 22^b–23^a. الباب الحادي عشر في اظهار الكرامات و كتمانها *
12. foll. 23^b–23^b. الباب الثاني عشر في ذكر كرامات المنكرين على اوليائه *
13. foll. 24^a–24^b. الباب الثالث عشر فيما لا يعد من الكرامات وهي في معانيها *
14. foll. 24^b–27^a. الباب الرابع عشر في الدعوى و المكر و الاستدراج *
15. foll. 27^b–28^a. الباب الخامس عشر في الزجر و الانتباه و اليقظة *
16. foll. $2[illegible]$–30^b. الباب السادس عشر في التوبة و الانابة *
17. fol. 30^b. الباب السابع عشر في المحاسبة *
18. fol. 31^a. الباب الثامن عشر في التفكر *
19. fol. 31^b. الباب التاسع عشر في الاعتصام *
20. fol. 32. الباب العشرون في المجاهدة و الرياضة *
21. fol. 33^a. الباب الحادي و العشرون في السماع *
22. foll. 33^a–35^a. الباب الثاني و العشرون في الحزن و البكاء *
23. foll. 35^b–37. الباب الثالث و العشرون في الخوف و الخشية و البكاء و الاشفاق و الخشوع *
24. fol. 38. الباب الرابع و العشرون في الرجاء *
25. foll. 38^b–39^a. الباب الخامس و العشرون في التقوى *
26. foll. 39^a–39^b. الباب السادس و العشرون في الورع *
27. foll. 39^b–40^a. الباب السابع و العشرون في الزهد *

28. fol. 40^b. الباب الثامن و العشرون في الرعاية *
29. foll. 41^a–41^b. الباب التاسع و العشرون في المراقبة *
30. foll. 41^b–42^a. الباب الثلثون في العبد و العبودية *
31. foll. 42^b–43. الباب الحادي و الثلثون في الحرمة *
32. foll. 43^b–44^a. الباب الثاني و الثلثون في الاخلاص *
33. fol. 44^b. الباب الثالث و الثلثون في الاستقامة *
34. fol. 45^a. الباب الرابع و الثلثون في التوكل *
35. foll. 45^a–46^a. الباب الخامس و الثلثون في التفويض *
36. foll. 46^a–46^a. الباب السادس و الثلثون في الثقة *
37. foll. 46^b–47^a. الباب السابع و الثلثون في التسليم *
38. foll. 47^b–48^a. الباب الثامن و الثلثون في الصبر *
39. foll. 48^a–48^b. الباب التاسع و الثلثون في الرضاء *
40. foll. 48^b–49^a. الباب الاربعون في الشكر *
41. foll. 49^b–50^a. الباب الحادي و الاربعون في الحياء *
42. foll. 50^b–50^b. الباب الثاني و الاربعون في الصدق *
43. fol. 50^b. الباب الثالث و الاربعون في الايثار *
44. foll. 51^a–51^b. الباب الرابع و الاربعون في الخلق *
45. foll. 51^a–52^b. الباب الخامس و الاربعون في التواضع *
46. foll. 52^a–52^b. الباب السادس و الاربعون في الفتوة *
47. foll. 53^a–53^b. الباب السابع و الاربعون في الانبساط *
48. foll. 53–54^a. الباب الثامن و الاربعون في الارادة *
49. foll. 54^a–54^b. الباب التاسع و الاربعون في الآداب *
50. foll. 54^b–55. الباب الخمسون في اليقين *
51. foll. 55^b–56^a. الباب الحادي و الخمسون في القرب *
52. foll. 56^a–56^b. الباب الثاني و الخمسون في الانس *
53. foll. 56^b–57^a. الباب الثالث و الخمسون في الذكر *
54 foll. 57^b–58^a. الباب الرابع و الخمسون في الفقر *
55. foll. 58^a–58^b. الباب الخامس و الخمسون في الغني *
56. foll. 58^b–60^a. الباب السادس و الخمسون في المريد و المراد *
57. foll. 60^a–60^b. الباب السابع و الخمسون في الاحسان *
58. foll. 60^b–62^a. الباب الثامن و الخمسون فى العلم و العلماء و العاملين بالعلم *

59. fol. 62b. الباب التاسع و الخمسون في العلم اللدني *

60. fol. 63a. الباب الستون في العلم المجهول *

61. foll. 63a–64a. الباب الحادي و الستون في علم اليقين و عين اليقين و حق اليقين *

62. foll. 64b–65a. الباب الثاني و الستون في الحكمة *

63. fol. 65. الباب الثالث و الستون في البصيرة *

64. foll. 65b–66a. الباب الرابع و الستون في الفراسة *

65. fol. 66a. الباب الخامس و الستون في السكينة *

66. fol. 67a. الباب السادس و الستون في الطمانية *

67. fol. 67b. الباب السابع و الستون في الهمة *

68. fol. 68a. الباب الثامن و الستون في المحبة *

69. fol. 68b. الباب التاسع و الستون في الغيرة *

70. fol. 69a. الباب السبعون في الشوق *

71. foll. 69a–71a. الباب الحادي و السبعون في التواجد و الوجد و الوجود *

72. fol. 71a. الباب الثاني و السبعون في السرور *

73. fol 71b. الباب الثالث و السبعون في السر *

74. fol. 72a. الباب الرابع و السبعون في النفس *

75. fol. 72b. الباب الخامس و السبعون في الغربة *

76. foll. 72a–73a. الباب السادس و السبعون في المكاشفة *

77. foll. 73a–73a. الباب السابع و السبعون في المشاهدة *

78. foll. 73b–74a. الباب الثامن و السبعون في المعاينة و المحادثة و المسامرة *

79. foll. 74a–74b. الباب التاسع و السبعون في القبض و البسط *

80. foll. 74b–75a. الباب الثمانون في السكر و الصحو *

81. foll. 75a–76a. الباب الحادي و الثمانون في الغيبة و الشهود *

82. foll. 76a–76b. الباب الثاني و الثمانون في التجلي و الاستار *

83. fol. 76b. الباب الثالث و الثمانون في الاتصال و الانفعال *

84. fol. 77a. الباب الرابع و الثمانون في الفناء و البقاء *

85. fol. 77. الباب الخامس و الثمانون في الحقيقة *

86. fol. 78a. الباب السادس و الثمانون في التجريد و التفريد *

87. fol. 78b. الباب السابع و الثمانون في الجمع و التفرقة *

88. foll. 79–83 الباب الثامن و الثمانون فى المسائل *

The work is chiefly based on the sayings of the Ṣûfîs, occasional reference being also made to the Qur'ân, Ḥadîs̤ and the sayings of the companions of the Prophet.

Besides being a very useful manual of Ṣûfîsm, the present work is especially noteworthy because of the references which it contains to the views of individual Ṣûfîs on each of the points dealt with. In all, 100 reliable Ṣûfîs, from the 2nd down to the 6th century A.H., are quoted in the present work; and these are enumerated below, in chronological order.

SECOND CENTURY A.H.

1. 'Umar bin 'Abdal'azîz (*d.* A.H. 101=A.D. 719; see Mir'ât al Janân, fol. 50[a]).

2. Ḥasan Baṣrî (*d.* A.H. 110=A.D. 728; see Mir'ât al Janân, fol. 55[b]).

3. Qatâdah (*d.* A.H. 117=A.D. 735; see Mir'ât al Janân, fol. 61[b]).

4. Ja'far Ṣâdiq (*d.* A.H. 148=A.D. 765; see Mir'ât al Janân, fol. 77[a]).

5. Sufyân S̤awrî (*d.* A.H. 161=A.D. 777; see Mir'ât al Janân, fol. 88[a]).

6. Ibrâhîm Adham (*d.* A.H. 161=A.D. 777; see Nafaḥât, p. 45).

7. 'Abdallâh bin Mubârak (*d.* A.H. 181=A.D. 797; see Mir'ât al Janân, fol. 97[b]).

8. Fuḍail bin 'Iyâḍ (*d.* A.H. 187=A.D. 802; see Nafaḥât, p. 41).

9. Sufyân bin 'Uyainah (*d.* A.H. 198=A.D. 813; see Al Lawâqiḥ, fol. 57[a]).

10. Ḥuḏaifa Mar'ashî, a Ṣûfî of the second century A.H., who was a disciple of Ibrâhîm Adham (No. 7 above); see Ar Risâlat of Qushairî, fol. 40[a], No. 828 above.

THIRD CENTURY A.H.

1. Abû Sulaimân bin Aḥmad ad Dârânî (*d.* A.H. 215=A.D. 830; see Ikhtiyâr ar Rafîq, fol. 68[a]; Yâfi'î, in Mir'ât al Janân, fol. 128[b], gives the date of his death as A.H. 205).

2. Abû Naṣr Bishr Ḥâfî (*d.* A.H. 227=A.D. 841; see Nafaḥât, p. 53).

3. Aḥmad Ibn Abi'l Ḥawârî (*d.* A.H. 230=A.D. 844; see Nafaḥât, p. 72).

4. Abû 'Abdarraḥmân Ḥâtim Aṣamm (*d.* A.H. 237=A.D. 851; see Ikhtiyâr ar Rafîq, fol. 45[b]).

5. Abû Ḥâmid Aḥmad bin Khiḍrawaih (*d.* A.H. 240=A.D. 854; see Ikhtiyâr ar Rafîq, fol. 15[a]).

6. Ḥâris̤ Muḥâsibî (*d* A.H. 243=A.D. 857; see No. 820 above).

7. Abû Turâb 'Askar an Nakhshabî (*d.* A.H. 245=A.D. 859; see Ikhtiyâr ar Rafîq, fol. 70[b]).

8. Dun Nûn Misrî (*d.* A.H. 246=A.D. 860; see Ikhtiyâr ar Rafîq, fol. 53[b]).

9. Sarî as Saqtî (*d.* A.H. 253=A.D. 867; see Ikhtiyâr ar Rafîq, fol. 57[a]).

10. Yahyâ bin Mu'âd (*d.* A.H. 258=A.D. 871; see Nafahât, p. 62).

11. Ahmad bin 'Âsim al Antâkî, a contemporary of Hâris Muhâsibî (No. 6 above).

12. 'Abdallâh bin Khubaiq, the Shaikh of Fath al Kushshî, who died in A.H. 273; see Ikhtiyâr ar Rafîq, fol. 85[b].

13. Abû Yazîd Bastâmî (*d.* A.H. 261=A.D. 874; see Ikhtiyâr ar Rafîq, fol. 66[a]).

14. Abû Hafs Haddâd (*d.* A.H. 264=A.D. 877; see Nafahât, p. 64).

15. Abû 'Usmân Sa'îd al Hîrî (*d.* A.H. 268=A.D. 881; see Ikhtiyâr ar Rafîq, fol. 60[b]).

16. Shâh Shujâ' al Kirmânî (*d.* A.H. 270=A.D. 883; see Nafahât, p. 95).

17. Hamdûn al Qassâr (*d.* A.H. 271=A.D. 284; see Nafahât, p. 67).

18. Muhammad bin Qassâb (*d.* A.H. 275=A.D. 888; see Ikhtiyâr ar Rafîq, fol. 95[b]).

19. Sahl bin 'Abdallâh (*d.* A.H. 283=A.D. 896; see Ikhtiyâr ar Rafîq, fol. 58[b]).

20. Abû Sa'îd al Kharrâz (*d.* A.H. 286=A.D. 899; see Nafahât, p. 81)

21. Abû Hamza Muhammad bin Ibrâhim (*d.* A.H. 289=A.D. 901; see Ikhtiyâr ar Rafîq, fol. 98[a]).

22. Muhammad bin 'Alî at Turmûdî, a Sûfî of the 3rd century A.H., who attended sittings under Shaikh Ahmad bin Khidrawaih (No 5 above).

23. Abû 'Alî al Jûzjânî, a contemporary of Muhammad bin 'Alî at Turmûdî (No. 20 above).

24. Muhammad bin Ya'qûb al Farâhî, a Sûfî of the third century A.H.; see fol. 30[b], where it is stated that he asked certain questions in person of Hâris Muhâsibî (No. 6 above).

25. Abû Fadl al Makkî, one of the Shaikhs of Junaid Bagdâdî (No. 34 below).

26. Ibrâhîm al Khawwâss (*d.* A.H. 291=A.D. 903; see Nafahât, p. 153).

27. Abû Aḥmad al Qalânsî. He died some time after A.H. 290 = A.D. 902; see Nafaḥât, p. 121.

28. Abu'l Ḥasan Aḥmad bin Muḥammad an Nûrî (*d.* A.H. 295 = A.D. 907; see Ikhtiyâr ar Rafîq, fol. 20ᵇ).

29. Muḥammad bin Ḥâmid at Turmûḍî, a Ṣûfî of the 3rd century A.H. who, in early life, attended the sittings of Aḥmad bin Khiḍrawaih (No. 5 above).

30. Abû Bakr Muḥammad al Warrâq, a disciple of Muḥammad bin 'Alî at Turmuḍî (No. 22 above). See Ikhtiyâr ar Rafîq, fol. 107ᵃ.

31. Muḥammad bin 'Alyân an Nasawî, a disciple of 'Uṣmân al Ḥirî (No. 15 above). See Nafaḥât, p. 247.

32. Ṭâhir al Maqdisî, a Ṣûfî of the 3rd century, who attended sittings under Yaḥyâ bin Jallâ' (*d.* A.H. 258 = A.D. 871; see Ikhtiyâr ar Rafîq, fol. 77ᵃ).

33. Abû Bakr 'Umar bin ..nân, a Ṣûfî of the 3rd century A.H., who, in early life, attended the sittings of Ḏun Nûn Miṣrî (No. 8 above).

34. Junaid Baġdâdî (*d.* A.H. 297 = A.D. 909; see Nafaḥât, p. 89).

35. 'Alî bin Sahl, a Ṣûfî of the 3rd century A.H., a contemporary of Junaid Baġdâdî; see Nafaḥât, p. 115.

36. Abû Bakr az Zaqqâq, a Ṣûfî of the 3rd century A.H., a contemporary of Junaid Baġdâdî; see Nafaḥât, p. 198.

37. Abû 'Abdallâh as Sijzî, a Ṣûfî of the 3rd century A.H., who, in early life, attended sittings under Abû Ḥafṣ al Ḥaddâd (No. 14 above).

38. Mamshâd ad Dînawarî (*d.* A.H. 299 = A.D. 911; see Ikhtiyâr ar Rafîq, fol. 94ᵃ).

4th Century A.H.

1. Ruwaim bin Aḥmad (*d.* A.H. 303 = A.D. 915; see Ikhtiyâr ar Rafîq, fol. 54ᵇ).

2. Abu'l Khair Ḥabshî (*d.* A.H. 303 = A.D. 915; see Nafaḥât, p. 239).

3. Yûsuf bin Ḥusain ar Râzî (*d.* A.H. 303 = A.D. 915; see Nafaḥât, p. 108).

4. Aḥmad bin Yaḥyâ al Jallâ' (*d.* A.H. 306 = A.D. 918; see Ikhtiyâr ar Rafîq, fol. 24ᵇ).

5. Ibrâhîm bin Shaibânî (*d.* A.H. 307 = A.D. 919; see Nafaḥât, p. 241).

6. Ḥusain bin Manṣûr al Ḥallâj (*d.* A.H. 309 = A.D. 921; Tâ'rîkh Guzîdâ', p. 166).

7. Abû Muḥammad Aḥmad bin Aḥmad al Jurairî (*d.* A.H. 311 = A.D. 923; see Ikhtiyâr ar Rafîq, fol. 22ᵃ).

8. Bunân bin Aḥmad bin Ḥammâl (*d.* A.H. 316=A.D. 928; see Ikhtiyâr ar Rafîq, fol. 33b).

9. Muḥammad bin Faḍl (*d.* A.H. 319=A.D. 931; see Ikhtiyâr ar Rafîq, fol. 102a).

10. Abû Bakr Muḥammad bin Mûsâ al Wâsiṭî (*d.* A.H. 320=A.D. 932; see Nafaḥât, p. 196).

11. Abû 'Umar ad Dimâshqî (*d.* A.H. 320=A.D. 932; see Nafaḥât, p. 175).

12. Abu'l Ḥasan Muḥammad bin Sa'd. He died after A.H. 320 =A.D. 941; see Nafaḥât, p. 195.

13. Abû Bakr Muḥammad bin 'Alî al Kattân (*d.* A.H. 322=A.D., 934; see Ikhtiyâr ar Rafîq, fol. 95b).

14. Abû Alî Aḥmad bin Muḥammad ar Rûdbârî (*d.* A.H. 322= A.D. 934; see Ikhtiyâr ar Rafîq, fol. 18a).

15. Abû Isḥâq Ibrâhîm al Qaṣṣâr (*d.* A.H. 326=A.D. 937; see Nafaḥât, p. 184).

16. Abû Muḥammad 'Abdallâh al Murta'ish (*d.* A.H. 328=A.D. 939; see Ikhtiyâr ar Rafîq. fol. 74b).

17. Abû Ya'qûb as Ṣûsî, the Shaikh of An Nahrajûrî (No. 21 below). See Nafaḥât, p. 144.

18. Abû Bakr Muḥammad bin Aḥmad bin Sa'dân, a Ṣûfî of the 4th century A.H., a contemporary of Abû 'Alî ar Rudabârî (No. 13 above).

19. Muḥammad bin Aḥmad al Baṣrî, a contemporary of Abû Muḥammad al Jurairî (No. 7 above), from whom he received instruction; see present MS., fol. 14b.

20. 'Abdallâh ar Râzi, a Ṣûfî of the 4th century A.H., who received instruction from Abû Muḥammad al Jurairî (No. 7 above). See Ikhtiyâr ar Rafîq, fol. 22a.

21. 'Abdallâh bin Manâzil (*d.* A.H. 329=A.D. 940; see Ikhtiyâr ar Rafîq. fol. 78b.

22. Abû Ya'qûb bin Isḥâq an Nahrajûrî (*d.* A.H. 330=A.D. 941; see Ikhtiyâr ar Rafîq, fol. 28b).

23. Abû Ṭâhir bin 'Abdallâh al Abharî (*d.* A.H. 330=A.D. 941; see Nafaḥât, p. 207).

24. Abû 'Abdallâh al Khafîf (*d.* A.H. 331=A.D. 942; see Nafaḥât. p. 263).

25. Abû Bakr Ja'far bin Yûnus ash Shiblî (*d.* A.H. 334=A.D. 945; see Ikhtiyâr ar Rafîq. fol. 51b).

26. Abû Bakr Muḥammad bin Ibrâhîm as Sûsî (*d.* A.H. 336= A.D. 947; see Nafaḥât, p. 216).

27. Abû Sa'îd Muḥammad bin Aḥmad al A'râbî (*d.* A.H. 340=A.D. 951; see Nafaḥât, p. 247).

28. Abu'l 'Abbâs Aḥmad bin Muḥammad ad Dinawarî (*d.* A.H. 340=A.D. 951; see Nafaḥât, p. 161).

29. Abû Bakr aṭ Ṭamastânî. He died some time after A.H. 340=A.D. 951; see Ikhtiyâr ar Rafîq, fol. 12a.

30. Abû Ja'far al Ḥaddâ' (*d.* A.H. 341=A.D. 952; see Nafaḥât, p. 266).

31. Abu'l Qâsim Muḥammad bin Ibrâhîm al Ḥâkim (*d.* A.H. 342=A.D. 953; see Nafaḥât, p. 139).

32. Abû 'Umar Muḥammad bin Ibrâhîm az Zujâjî (*d.* A.H. 348=A.D. 959; see Ikhtiyâr ar Rafîq, fol. 102a).

33. Ja'far bin Muḥammad al Khulladî (*d.* A.H. 348=A.D. 959; see No. 825 above).

34. Bundâr bin Ḥusain (*d.* A.H. 353=A.D. 964; see Nafaḥât, p. 252).

35. Hishâm bin 'Abdân, a Ṣûfî of the 4th century A.H., who received instruction from 'Abdallâh al Khafîf (No. 24 above).

36. Abu'l Ḥasan bin Hind, a Ṣûfî of the 4th century A.H., who also received instruction from 'Abdallâh al Khafîf. See Nafaḥât, p. 246.

37. Abû 'Umar Ismâ'îl bin Nujaid (*d.* A.H. 366=A.D. 976; see Nafaḥât, p. 253).

38. Abu'l Qâsim Ja'far bin Aḥmad bin Muḥammad al Muqrî (*d.* A.H. 368=A.D. 978; see Nafaḥât, p. 303).

39. Aḥmad bin 'Aṭâ' ar Rudabârî (*d.* A.H. 369=A.D. 979; see Ikhtiyâr ar Rafîq, fol. 19a).

40. Abu'l 'Abbâs an Nihâwandî, a disciple of Ja'far al Khullâdî (No. 33 above). See Nafaḥât, p. 170.

41. Abu'l Ḥusain 'Alî bin Ibrâhîm al Ḥuṣrî (*d.* A.H. 371=A.D. 981; see Nafaḥât, p. 259).

42. Abu'l Qâsim Ibrâhîm bin Muḥammad an Naṣîrâbâdî (*d.* A.H. 372=A.D. 982; see Nafaḥât, p. 256).

43. Abû 'Uṣmân Sa'îd al Maġribî (*d.* A.H. 373=A.D. 983; see Nafaḥât, p. 97).

44. Abû Naṣr as Sarrâj (*d.* A.H. 378=A.D. 988; see No. 825 above).

45. Abu'l Qâsim Ja'far bin Muḥammad ar Râzî (*d.* A.H. 378=A.D. 988; see Ikhtiyâr ar Rafîq, fol. 38b).

46. Muḥammad bin Isḥâq al Kalâbâdî (*d.* A.H. 380=A.D. 990), the author of Ṭa'arruf; see Brock., vol. i, p. 438.

47. Abû 'Abdallâh aṣ Ṣabîḥî, a Ṣûfî of the 4th century A.H.; see Nafaḥât, p. 182.

5TH CENTURY A.H

1. Abû 'Alî ad Daqqâq (*d.* A.H. 405=A.D. 1014; see Nafaḥât, p. 329).

2. Abû 'Abdarraḥmân as Sullamî (*d.* A.H. 412=A.D. 1021; see Nafaḥât, p. 352).

3. Abu'l Qâsim al Qushairî (*d.* A.H. 465=A.D. 1072; see No. 828 above).

4. 'Abdallâh al Anṣârî (*d.* A.H. 481=A.D. 1088; see No. 831 above).

6TH CENTURY A.H

1. Abû 'Abdallâh al Qurashî (*d.* A.H. 599=A.D. 1202; see Nafaḥât, p. 623).

Author: Muḥammad bin Hindû Shah bin Muḥammad ad Dâmiġânî محمد بن هندو شاه بن محمد الدامغانى. Neither the author nor the work is mentioned in any catalogue.

The colophon, which was badly worm-eaten, has now been fully deciphered, after removal of the paper pasted over certain portions of it, and is quoted in extenso below. From this we learn that the present MS. is an autograph copy of a work, completed in A.H. 778 by Muḥammad bin Hindû Shâh bin Muḥammad ad Dâmiġânî, in Nairiz, a town in the province of Shabânkâra (in Persia):—

تم الكتاب المستطاب المسمى بزبدة التصوف على يدجامعه اضعف عباد
لله الجاني محمد بن هندو شاه بن محمد الدامغاني غفر الله له و لوالديه
و لجميع المؤمنين و المؤمنات جرره في السادس من شهر رمضان المبارك
سنة ثمان و سبعين و سبعمائة ببلدة نيريز من اعمال شبانكاره حامدالله تعالى
و مصلّيًا على رسوله صلى الله عليه و سلم *

A note on the title-page, written by some one unknown, but evidently (from the use of the phrase عفي عنه) a contemporary of the author, confirms the statement as to the authorship of the work contained in the colophon, and tells us that one Shamsaddîn Muḥammad ad Dâmiġânî is the author of the present work. This note runs as follows:—

زبدة التصوف و ارشاد سلوك التعرف للشيخ الامام العلامة ....
شمس الدين محمد الدامغاني عفي عنه *

Our works of reference do not provide us with any account of the author; but on referring to a commentary, called Ash Shamsîyah (see Hand-list, No. 2634/2; another copy being mentioned in Cairo, vol. ii, p. 38), on the 'Aqâ'id of 'Aḍud (*d.* A.H. 756=A.D. 1355), we find that in the preface, which is written by a contemporary of the commentator, as well as in the scribe's colophon, dated A.H. 1119, the authorship of the commentary is ascribed to one Shamsaddîn Muḥammad ad Dâmiġânî, who, we are told, was a Minister, and a pupil of Qâḍî 'Adud, the author of the text.

The scribe's colophon runs thus :—

تم شرح عقائد عضدي من مؤلفات المولى الاعظم مولانا افتخار الملة والدين محمد الدامغاني قدس الله سره بلطفه ... من تلاميذ المصنف الماتن *

The preface runs as follows :—

و سميتها بالعقائد الشمسية ... لتنميقها باقتراح شمس فلك الجلال صاحب النفس القدسية ...... ذكر الفضيلتين العلمية و العملية ...... اعني الصاحب الاعظم و دستور الاعلم اورع وزراء الزمان مربي العصر والاوان مقوي فضلاء الدهر بالعدل و الاحسان آصف الثاني شمس الملة والدين محمد الدامغاني *

It is probable that the author of the above-mentioned commentary is identical with the author of the present work (Zubdat). It may be noted, in this connection, that Mujmal Faṣîḥî, on fol. 206ᵇ, tells us that Qâḍî 'Aḍûd, the teacher of Shamsaddîn, was a Qâḍî of Shabânkârah (وفات مولانا رکن الدين والد قاضي عضد شبانکاره); and we know that Zubdat was composed in this same province. In the same work (Mujmal Faṣîḥî), fol. 211, an incidental reference is made to one Shamsaddîn ad Dâmiġânî, who is described as the brother-in-law of Ġiyâṣaddîn Muḥammad (*d.* A.H. 764=A.D. 1362), the famous Minister of Persia.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام علي رسوله و آله وصحبه اجمعين اما بعد فاني جمعت في هذا المختصر بتوفيق الله عز و جل طرفا مفيدا من كلمات مشائخ الصوفية في المقامات و الاحوال سالكا فيه سبيل الاختصار ليتيسر الحفظ على من رغب واراد و بوبته ابوابا ليسهل على ما اريد من ذلک *

Three foll. have been added at the beginning of the present work by one Şûfî Aḥmad bin Jalâl, containing a quotation from At Takbbîr, a rare work by Qushairi (see No. 828 above). This quotation begins as follows:—

قال الامام المحقق ابوالقاسم القشيري في معني اسمه الغفار ليس العجب من السيارة حيث طلبوا ماء ليشربوا فوجدوا يوسف انما العجب من عاص طلب المغفرة فوجد الله سبحانه و تعالى ٭

No. 911.

foll. 46; lines 16; size 7 × 5½; 5½ × 4.

سمط الصدور و حاوية النور

SIMṬ AṢ ṢUDÛR WA ḤÂWIYAT AN NÛR.

A very rare work, to which a brief reference only is made in Ḥâj. Khal., vol. iii, p. 618, in which are briefly expounded the important religious, mystical and moral duties, composed expressly for the use of novices.

Author: Taqîaddîn Abû Bakr bin ʿAlî bin ʿAbdallâh Ash Shaibânî Al Mauṣilî Ash Shâfiʿi تقى الدين ابوبكر بن على بن عبد الله الشيبانى الموصلى الشافعى, a scholar of the 8th century A.H., chiefly known as a Şûfi. He was born in Mauṣil, A.H. 734; and studied under his father and many others, his father, ʿAli, being the first Şûfî Shaikh to give him spiritual training. Thereafter the author left his native place for Damascus, where he completed his studies under well-known scholars, and received spiritual training from certain Şûfîs, of whom Yâfiʿî (see No. 908 above) is specially mentioned by his biographers. From his biographers we learn that, in the beginning, Taqîaddin established an equal reputation both as Şûfî and scholar; but love of mysticism led him to devote the greater portion of his life to mystical exercises, and he was popularly known as a Şûfî throughout Syria. Later on, he visited Jerusalem, where he was warmly welcomed by King Saifaddîn az Zâhir (*d.* A.H. 784–801 = A.D. 1382–1398), who erected a monastery for him, where the king himself, nobles, Şûfis and scholars used to visit him and to attend his sittings. Taqîaddin, after performing Hajj (pilgrimage), used to live sometimes in Damascus and sometimes in Jerusalem, where he died

in A.H. 797=A.D. 1394. He composed several works, of which ten, not including the present work, are mentioned in Brock., vol. ii, p. 166. See, for his works and life Ad Durar al Kâminah, vol. i, fol. 279; Ṭabaqât by Qâḍî Shuhba, fol. 113.

Beginning:—

الحمد لله المفتاح العليم ذى الطول الجسيم و الفضل العظيم ......

...... اما بعد فيقول الفقير ابوبكر الموصلي عفي الله عنه هذه نبذة ملتقطة مختصرة لمريد صادق يتأنس و يتوصل بها ان شاء الله تعالى الى خير انيس .... و سميتها سمط الصدور و حاوية النور •

Written in good Naskh. Not dated; apparently 9th century A.H.

Scribe: اسمعيل الزرعي الشافعي

An unsigned note on the title-page runs thus:—

كتاب سمط الصدور و حاوية النور تأليف سيدنا و شيخنا الامام العالم العارف بالله الداعى الى الله المربي المسلك الناصح بعباد الله تقى الدين ابي بكر بن علي بن عبد الله الموصلي الشيباني الشافعي رحمه الله تعالى•

It is evident, from the handwriting, that the scribe, Ismâ'îl az Zar'î, is the writer of the above note; and from the use of such terms as سيدنا (my master) and شيخنا (my Shaikh) and رحمه الله (applied only to the dead), we may infer that the scribe was a disciple and pupil of the author, and that he wrote the above note after the latter's death.

From the following three notes on the title-page, we learn that the MS. was at some time in the possession of (i) 'Alî al 'Arrâf ثم صار في نوبة افقر عبده على العراف; (ii) Muḥammad Ṭîbî من نعم الله على عبده ... محمد الطيبي; (iii) Muḥammad Fâḍil bin Shaikh Ḥâmid عباد الله الى مغفرته و عفوه ... ملک بفضل الله عبده الشيخ محمد فاضل ابن الشيخ حامد الخ, an Indian scholar, for whom see No. 923 below.

No. 912.

foll. 54 ; lines 19 ; size 7¾ × 5¾ ; 5½ × 3.

حادي القلوب الى لقاء المحبوب

ḤÂDÎ AL QULÛB ILÂ LIQÂ' AL MAḤBÛB.

A rare work dealing briefly, from the religious and mystical points of view, with the meaning of Maut (death), with the pains of death, and the state of the dead until the end of the present world; also with the rewards and blessings of God enjoyed in Paradise. The author based his work on the Qur'ân, Ḥâdis̤ and sayings of the Ṣûfîs, with occasional references to the anecdotes of pious men. The author's object is to encourage the Muslim to bear cheerfully the pains of the world and especially the pains of death, which is the first stage of our journey to the next world and our enjoyment of the blessings of God in Paradise.

Author: Nâṣiraddîn Muḥammad bin 'Abdaddâ'im bin Al Mîlaq ناصر الدين محمد بن عبد الدائم بن الميلق, commonly called Abu'l Ma'âlî ابو المعالي, a famous scholar and Ṣûfî of the Shâdilîyah order, who was born in A.H. 731. He was a favourite scholar of King Az Ẓâhir (A.H. 784–801 = A.D. 1382–1398), who appointed him Chief Justice of Cairo. Our author incurred the serious displeasure of the king, as a result of the judgment which he pronounced in a certain case against the latter's wishes and instructions, and was removed from his post. He afterwards acted as a Khaṭîb of the Madrasah Nâṣirîyah of Cairo, where he died in A.H. 797 = A.D. 1394. See Ad Durar al Kâminah, vol. ii, fol. 313; Raf' al 'Iṣr, fol. 233; Ḥusn al Muḥâḍarah, fol. 266[a]; Brock., vol. ii, p. 119, where three of his works, including the present work, are enumerated.

Beginning:—

الحمد لله مقدر الموت على عباده ... و سميته حادي القلوب الى لقاء المحبوب الخ *

Only two other copies of the present work are known, viz., Cairo, vol. ii, p. 79; Rampûr, No. 88.

Written in fair Naskh. Dated A.H. 933.

No. 913.

foll. 53; lines 19; size 7½ × 5½; 5½ × 3½.

The Same.

Another copy of the preceding work, beginning like the above. A note on the title-page, indicating the author's name as well as the title of the work, runs thus:—

كتاب حادي القلوب الى لقاء المحبوب تأليف الشيخ الامام القطب الغوث الفرد مفتي المسلمين مربي المريدين ابي عبد الله ناصر الدين محمد بن الميلق الشاذلي ٭

The scribe, who does not reveal his name, says in the following colophon that, in A.H. 1077, he transcribed the present MS. from a copy dated A.H. 1070, written by Âġâ Baṣnawî:—

تم الكتاب بعون الملك الوهاب من نسخة تاريخها عاشر شهر رجب سنة اثنين و سبعين و الف ...... آغا بصنوي ...... و كان الفراغ من نسخها يوم الخميس المبارك ثامن عشر جمادي الثاني من شهور سنة ١٠٧٧ ٭

No. 914.

foll. 97; lines 18; size 8 × 6; 6½ × 4½.

كشف الاسرار عما خفي عن الافكار

KASHF AL ASRÂR 'AN MÂ KHÂFIYA 'AN AL AFKÂR.

A work containing the author's replies to seventeen questions addressed to him, relating to certain mystical and theological points of doctrine. The work is based on the Qur'ân, Ḥadiṣ and sayings of the Ṣûfîs, jurists and theologians.

Author: Shihâbaddîn Abu'l 'Abbâs Aḥmad bin 'Imâd bin Yûsûf Al Aqfahisî شهاب الدين ابو العباس احمد بن عماد بن يوسف الاقفهسي, commonly called Ibn al 'Imâd ابن العماد, a learned jurist of Egypt, chiefly known as a pupil of Isnawî (*d.* A.H. 777=A.D. 1375; see Lib. Cat., vol. xii, No. 773), under whom he studied for a considerable period. He is the author of a number of works, of which 21 in all, including the

present work, are enumerated in Brock., vol. ii, p. 93. He died in A.H. 808=A.D. 1405; see Ṭabaqât of Qâḍî Shuhbah, fol. 183; Ḥusn al Muḥâḍarah, fol. 216[b]; Brock., *loc. cit.*

Beginning:—

الحمد لله رب العالمين الموجد للاشياء بلامعين ... الذي خلق الانسان بلامعين الخ •

For other copies of the work see Berlin, Nos. 1816–9; Munich, No. 214; Br. Mus. Suppl., No. 196; Alger., No. 854; Cairo, vol. vi, p. 180; Küpr. vol. ii, p. 130.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 915.

foll. 108; lines 28; size 8¼ × 6; 6¼ × 4.

قبس الانوار و جامع الاسرار

QABS AL ANWAR WÂ JÂMI' AL ASRÂR.

A work expounding, from the mystical point of view, the Divine mysteries and other allusions contained in the letters of the alphabet. The following three notes on the title-page, written by three different persons unknown, instead of throwing light on the authorship of the work, are altogether confusing and misleading:—

(i) The first runs thus: كتاب قبس الانوار و جامع الاسرار لقطب الوجود الشيخ الاكبر, and tells us that the work is by Muḥîaddîn al 'Arabî (*d.* A.H. 638=A.D. 1240; see No. 865 above).

(ii) The second note runs as follows: هذا الكتاب ليس هو للشيخ الاكبر ابن عربي و انما هو لبعض العلماء و الله تعالى اعلم, and rejecting the authorship of Muḥîaddîn al 'Arabî declares that the work is by an unknown scholar.

(iii) The third note runs thus: ذكروا انه لرجل من علماء قزوين, and tells us that the work is by some scholar of Qazwîn.

As a matter of fact, Jamâladdîn Abu'l Maḥâsin Yûsuf an Nadrûmî جمال الدين ابو المحاسن يوسف الندرومي is the real author of the work, as is evident from Berlin, No. 4128, where the author and this work of his are fully described. Brockelmann, vol. ii, p. 252, accepts Jamâladdîn as the author, on the authority of the following catalogues: Paris, Nos. 2681–3; Glasgow, No. 45; Goth., No. 1283; Escur., No. 975.

The date of the author's death is not known to us. Brock., *loc. cit.*, says that he was alive in A.H. 786=A.D. 1384; while in Berlin, *loc. cit.*, we are told that he was alive in A.H. 807. That he was alive even later, viz., in A.H. 809, is evident from the following note on the title-page, in which it is stated that 'Abdarraḥmân Basṭâmî (see No. 917. below) studied the present work under our author in A.H. 809:—

ذكر الشيخ عبد الرحمن البسطامي في شرحه على اللمعة انه قرأ هذا الكتاب علي مصنفه سنة ٨٠٩ *

Beginning:—

الحمد لله الملك الديان الغفور الرحمن الواحد المنان المعروف بالاحسان الخ *

The author frequently refers to Shams al Ma'ârif (No. 859 above), another work on the same subject.

Foll. 1–107 are written in good Naskh. Not dated, apparently 9th century A.H.

The last fol., which was wanting in the original copy, has been added in a later hand.

The present MS. was once in the possession of a certain Maḥmûd Afandî, a Turkî scholar of the 12th century A.H., who, in his note on the title-page, tells us that he purchased it for his own use. In A.H. 1204 the MS. came into the possession of one Aḥmad bin 'Alî bin 'Umar.

No. 916.

foll. 159; lines 31; size 11¼×5; 9×5½.

مصباح الانس

MIṢBÂḤ AL UNS.

A detailed commentary on Al Miftâḥ of Qûnawî (*d.* A.H. 672= A.D. 1273; see No. 873, above). Al Miftâḥ (for a copy of which see Berlin, No. 3212) is a concise work on Ṣûfîsm, written from the stand-point of the Wujûdîyah group of Ṣûfîs (see No. 865 above). Technically, the present work is a commentary; but so useful is its critical exegesis that it is looked upon as an independent work. The following four works of Muḥîaddîn al 'Arabî (see No. 865 above) and the following nine works of Qûnawî, the author of the text, are chiefly referred to in the present work:—

Works of Muḥiaddîn.

(i) Al Futûḥât al Makkîyah (No. 865 above); (ii) At Tadbîrât al Ilâhîyah (No. 887 above); (iii) 'Uqlat al Mustawfizah (No. 889 above); (iv) Fuṣûṣ al Ḥikam (No. 870 above).

Works of Qûnawî.

(i) I'jâz al Bayân (see Hand-list, No. 202); (ii) Sharḥ u Aḥâdîṣ al Arba'în (see Hand-list, No. 2581/3); (iii) Ar Risâlat al Mufṣiḥ (see Berlin, No. 3274); (iv) An Nafaḥât (see No. 891 above); (v) Ar Risâlat al Hâdîyah (see Berlin, No. 2305); (vi) An Nuṣûs (see No. 892 above); (vii) Tafsîr u Bismillâh (see Hand-list, No. 2586/4); (viii) Al Waṣâyah; (ix) Fukûk al Fuṣûs (see No. 873 above).

The following authors are also frequently quoted, viz.: (i) Jundî (No. 874 above); (ii) Qushairî (No. 828 above); (iii) Shaikh al Islâm al Harawî (No. 831 above); (iv) Farġânî (No. 897 above); (v) Ġazzâli (No. 833 above).

In some cases, the metaphysical theories of the Ṣûfîs are compared with the theories of the philosophers and حكماء اشراقين (Intuitionists).

Commentator: Shamsaddîn Muḥammad bin Ḥamza al Fanârî al Ḥanafî شمس الدين محمد بن حمزة الفناری الحنفی, a famous Ḥanafî scholar, who received spiritual training from Shaikh Ḥâmid and from his father, Shaikh Ḥamza. Our author is specially noted by his biographers for careful study of the present text under his father, who was a disciple of Qûnawî. He was born in Fanâr, A.H. 750; and studied there under his father, Aqsarâ'î (*d.* A.H. 773=A.D. 1371) and a few others. On the death of Aqsarâ'î, he started for Kirmân, where he studied under Akmaladdîn al Bâbartî (*d.* A.H. 780=A.D. 1378; see Lib. Cat., vol. v, part ii, No. 366). Thereafter he visited Constantinople, where he attended the lectures of 'Alâaddîn Aswad (*d.* A.H. 800=A.D. 1397). The fame of his literary attainments attracted attention in Constantinople; and early in the 9th century A.H. Sulṭân Bayazîd (A.H. 792–805=A.D. 1389–1402) appointed him Qâḍî of Brussa, in which post he served with distinction for a considerable period. He left Brussa in A.H. 832 to perform Ḥajj; and died at Cairo in A.H. 833=A.D. 1429. For his life and works see Shaqâiq an Nu'mânîyah, vol. i, p. 84; Tâj aṭ Ṭabaqât, vol. ix, fol. 305; Ḥadâ'iq al Ḥanafîyah, p. 316; Brock., vol. ii, p. 233, where eleven of his works, including the present work, are enumerated.

Beginning:—

سبحانك اللهم و نحمدك حمدا - يرتضيه ذاتك *

For other copies of the work see Berlin, Nos. 3214-15; Bûhâr Lib. Cat., vol. ii, No. 122; Âṣafîyah, No. 81.

Written in fair Naskh. Dated A.H. 1045.

Scribe: نور الدين الوفائي الازهري

Nûraddîn al Wafâ'î, the scribe of the present MS., is also the scribe of Nos. 832, 871, 873, 891, 897, above.

No. 917.

foll. 68; lines 20; size 8×5; 6½×3.

بحر الوقوف في علم الاوفاق و الحروف

BAḤR AL WUQÛF FÎ 'ILM AUFÂQ WA AL ḤURÛF.

A work with the same title as the above is mentioned, without beginning or any description, in Ḥâj. Khal., vol. ii, p. 22, being the composition of Aḥmad Bûnî (*d.* A.H. 622=A.D. 1225; see No. 859 above). The present work is evidently of later date, however, since it contains, on fol. 15[b], the following reference to Abu'l Ḥasan ash Shâdilî, who died in A.H. 654=A.D. 1256; see Nafaḥât, p. 663:—

و قد تكلم على التخلق باسماء الله تعالى جماعة كابي القاسم القشيري ... .. و ابي الحسن الشاذلى *

Brock., vol. ii, p. 231, on the authority of Wien, No. 1497, mentions a work with the same title by 'Abdarraḥmân al Basṭâmi, a Ṣûfî author of the 9th century A.H.; and it would appear from the colophon and the marginal note, quoted below, that this is identical with the present work.

The following colophon of the author, quoted at the end by the scribe, tells us that 'Abdarrahmân bin Muḥammad bin 'Alî bin Aḥmad al Ḥanafî al Basṭâmî, composed the present work in A.H. 826:—

قال المؤلف و كان اكمال هذه الحديقة الزاهرة و الحقيقة الباهرة في اواخر ربيع الاول سنة ست و عشرين و ثمانمائة على يد مؤلفها افقر عباد الله عبد الرحمن بن محمد بن علي بن احمد الحنفي مذهباً و البسطامي مشربا ... الخ *

The note on the margin of fol. 67ᵃ, runs thus:—

ألف مؤلف هذا الكتاب اسرار الاوراد و تشكير الانوار و فوائح مسكية و رسالة الطاعون و كشف الاسرار الربانية و شمس الافاق *

It tells us that the author of the present work is also the author of the following works, of which (ii) and (iv) are enumerated by Brock., *loc. cit.*, among the works of ‘Abdarraḥmân Basṭâmî: (i) Asrâr al Aurâd; (ii) Al Fawa’iḥ al Miskîyah; (iii) Risâlat aṭ Ṭa‘ûn; (iv) Kashf al Asrâr ar Rabbânîyah; (v) Shams al Aufâq.

The work chiefly deals with the Divine mysteries, mystical allusions and supernatural powers contained in the letters of the alphabet or in prayers (ادعية); it also discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into a *Muqaddimah*, two *Bâb* and a *Khâtimah*.

foll. 2ᵇ–8. المقدمة

foll. 9–28ᵇ. Bâb (i) الباب الاول فى الكلام على اسرار الحروف على سبيل التحقيق وفيه ثمانية وعشرون ياقوتة *

foll. 29ᵇ–65ᵃ. Bâb (ii) الباب الثاني في الكلام على معاني الحروف و فيه ثمانية و عشرون زمردة *

Author: ‘Abdarraḥmân bin Muḥammad bin ‘Alî bin Aḥmad al Ḥanafî al Basṭâmî al Ḥurûfî عبد الرحمن بن محمد بن علي بن احمد الحنفي البسطامي الحروفي, a well-known Ḥanafî scholar and a Ṣûfî belonging to the Basṭâmîyah order, called al Ḥurûfî, in recognition of his proficiency in the science of Ḥurûf, i.e., of the mystical powers contained in the letters of the alphabet. He is referred to, in Madînat al ‘Ulûm, fol. 132ᵃ, as a pre-eminent master of this science, and the author of a number of works on the same. In all, 25 works of the author are enumerated in Brock., vol. ii, p. 231; and for two other works of his, see the note mentioned above. He was born in Antioch, and studied in Cairo. Sulṭân Murâd ii (A.H. 824–855=A.D. 1421–1451) of the Ottoman dynasty held our author in special regard; and the latter dedicated some of his works to the said Sulṭân. The date of the author's death is not known. We are told in Br. Mus. Suppl., No. 481, that, according to Ḥâj. Khal., vol. ii, p. 464, he died in A.H. 845; but Ḥâj. Khal. gives no date. Brock., *loc. cit.*, tells us, from internal evidence, that he was alive in A.H. 855=A.D. 1451.

Beginning:—

الحمد لله الذي اطلع شمس اسرار الحروف .... و قد رتبت

هذا السر الفاخر ... على مقدمة و بابين .... و سميته ببحر الوقوف في علم الاوفاق و الحروف ٭

Written in Nasta'liq. Not dated; apparently 10th century A.H.

Foll. 67ᵇ–68ᵃ contain quotations from different works.

Fol. 68ᵇ contains a prayer, the efficacy of which, in times of trouble or danger, was testified to by Imâm Shâfi'î (*d.* A.H. 204=A.D. 820), according to the following note in Turkî:—

امام شافعي حضر تلرندن منقولدر وقت مصيبتدر دولت و فرجه وصول انچون غايت مباركدر ٭

This prayer runs as follows:—

اللهم يا سامع كل الاصوات و يا سابق الفوت و يا كاسي العظام لحما و منشرها بعد الموت اسألك باسمائك الحسنى و بسمك الاعظم الاكبر المخزون المكنون الذي لم يطلع عليه احد من المخلوقين يا حكيما ذا اناة لايقوى على اناته شي ياذي المعروف لا ينقطع ابدا ولا يحصى عددا فرج عني غمي و اكشف همي ٭

A note on the title-page tells us that the MS. was for some time in the possession of one Maḥmûd Afandî (see No. 915 above).

No. 918.

foll. 72; lines 17; size 9½×4½; 6×3½.

قوانين حكم الاشراق الى كل الصوفية بجميع الآفاق

QAWÂNÎN U ḤIKAM AL ISH RÂQ ILÂ KULL AṢ ṢÛFÎYATI BI JAMÎ' AL ÂFÂQ.

A work expounding the principles and theories of Ṣûfîsm, composed in A.H. 882 for the use of all Ṣûfîs. It is divided into a *Muqaddimah* and 14 *Qânûn*, which are fully described in Berlin, No. 3028. The work is chiefly based on aphorisms and sayings of the Ṣûfîs. 'Abdalwahhâb Sha'rânî (*d.* A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567) praises the work highly in the following passage in his Al Lawâqiḥ, fol. 279ᵇ:—

كتاب القانون في علوم الطائفة و هو كتاب بديع لم يؤلف مثله يشهد لصاحبه بالذوق الكامل في الطريق *

The authorship of the present work is disputed. In Berlin, No. 3028, we are told that Abu'l Mawâhib Muḥammad bin Aḥmad bin Muḥammad at Tûnîsi al Wafâ'î al Mâlikî ابو المواهب محمد بن احمد بن محمد التونسي الوفائي المالكي, who died in A.H. 882=A.D. 1477, is the author; and Cairo, vol. ii, p. 103, is in agreement with this, though no dates are given. In India Office, No. 688, we are told that the work is most probably identical with the MS. No. 808 described in Bibl., Sprenger, where the work is ascribed to one Jamâladdîn Ash Shâdilî; but in No. 1038/19, on the strength of a note on the title-page which runs thus:—

كتاب رسالة قوانين حكم الاشراق الى كل الصوفية بجميع الافاق تأليف الشيخ ... شمس الدنيا و الدين محمد بن احمد بن محمد التونسي الشاذلي الوفائي المالكي المشهور بابي المواهب *

we are told that Abu'l Mawâhib is the author. As against the authority of the above three catalogues, Brock., vol. ii, p. 123,* on the authority of Goth., No. 907; Leid., No. 2285; Escur., vol. ii, No. 780, tells us that Burhânaddîn Ibrâhîm bin Muḥammad bin Aḥmad al Ḥanafî ash Shâdilî برهان الدين ابراهيم بن محمد بن احمد الحنفي الشاذلي, a disciple of the above-mentioned Abu'l Mawâhib and a Ṣûfî scholar of the 10th century A.H., is the author of the present work. The following facts, which we have succeeded in bringing to light, lead us to reject this statement as incorrect, however.

(i) The present work is not mentioned in the list of compositions of the above-mentioned Burhânaddîn, given in An Nûr as Sâfir, fol. 48ª.

(ii) Muḥammad bin Ibrâhîm, the scribe of the present MS. and a reliable Ṣûfi author of the 12th century A.H., in the following note on the title-page, dated A.H. 1097, tells us that the work is by Abu'l Mawâhib:—

كتاب قوانين حكم الاشراق ...... للشيخ العالم الرباني ابي المواهب محمد الشاذلي التونسي. اعاد الله علينا بركاته *

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* Brockelmann usually refers to the Berlin, Cairo and India Office catalogues: but in the present case he appears to have overlooked them, and hence does not think it necessary to discuss the authorship of the work.

(iii) 'Abdalwahhâb Sharânî, a well-known Ṣûfî author of the 10th century A.H. (see Lib. Cat., vol. x, No. 567), in his Al Lawâqiḥ, fol. 293b, quotes the following passage from a work of Abu'l Mawâhib, entitled Qawânîn; and this passage is found verbatim on fol. 35b of the present MS. :—

و هبنا دقيقة وهي خروج عدد المرسلين الثلثمائة و الاربعة عشر من اسمه و ذلك ان اسمه محمد فالميم الاول اذا نطقت بها كانت ثلاثة احرف و الحاء حرفان ح و الف و الهمزة ساقطة لانها الف و الميمان المضعفان كذلك ستة احرف و الدال كذلك دال و الف و لام فان عددت حروف اسمه كلها ظاهرها و باطنها حصل لك من العدد ثلاثمائة و ثلاثة عشر عدد الرسل المتفرعين منه صلى الله عليه و سلم الجامعين للنبوة و يبقى واحد من العدد و هو لمقام الولاية المفرق على الاولياء و التابعين الخ *

We may therefore accept the statement, contained in the Berlin, Cairo and India Office catalogues, that Abu'l Mawâhib is the author.

Beginning :—

الحمد لله العليم الحكيم .... اما بعد فهذه حكم على طريق القوم ...... سميتها رسالة قوانين حكم الاشراق الى كل الصوفيه بجميع الآفاق الخ *

For six other works of the author see Berlin, Nos. 3030. 3097, 3908, 5514, 8597, 8697.

Written in fair Naskh. Dated A.H. 1097.

Scribe : محمد بن ابراهيم بن محمد الدكدكجي.

The scribe, Muḥammad bin Ibrâhîm ad Dakdakjî, the Shaikh of Muṣṭafâ Bakrî (see No. 950 below), was a well-known Ḥanafî scholar and a famous Ṣufî of Damascus, who composed a number of works on different branches of Islamic literature. He died in A.H. 1131=A.D. 1718; see Tâj aṭ Ṭabaqât, vol. xii, fol. 397; Silk ad Durar, vol. iv, p. 25. In the following note on the title-page, the scribe tells us that he transcribed the present MS. for his own use :—

الحمد لله مما كتبه لنفسه و بمن شاء الله من بعده الفقير محمد بن ابراهيم الدكدكجي خويدم الشاذلية غفرله و لجميع المسلمين الخ *

In A.H. 1275, the MS. came into the possession of one 'Abdarraḥmân Shah, whose note on the title-page runs thus :—دخل في نوبة الفقير عبد الرحمن شاه

No. 919.

foll. 19; lines 23; size 7½×5; 4½×3½.

شرح وصية ابراهيم المتبولي

SHARḤU WAṢÎYAT I IBRÂHÎM AL MATBÛLÎ.

A rare commentary on Al Waṣîyah, a manual of mystical instruction compiled by Ibrâhîm al Matbûlî (*d.* A.H. 887=A.D. 1482) for the use of his ṣûfî friends.

By 'Abdalwahhâb bin Aḥmad bin 'Alî bin ash Sha'rânî عبدالوهاب بن احمد بن علي الشعراني (*d.* A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Beginning:—

الحمد لله الذي فرض التوبة ...... و بعد فهذا التعليق علي وصية الشيخ العارف بالله ابي اسحاق المتبولي *

We are not acquainted with any other copy of the work.

Written in good Naskh. Not dated; apparently 11th century A.H.

No. 920.

foll. 54; lines 27; size 8×7½; 6×4.

تحقيق الزوراء

TAḤQÎQ AZZAWRÂ.'

A commentary on Az Zawrâ' of Dawwânî (*d.* A.H. 907=A.D. 1501; see Lib. Cat., vol. x, No. 550) and on the author's gloss on the same work. For a copy of the text and of the gloss see Berlin, Nos. 3224, 3225. Az Zawrâ' is a very concise work, which treats of مبدأ و معاد (the beginning and the end of the world) and certain connected matters from the mystical and philosophical points of view.

Commentator: Kamâladdin bin Muḥammad bin Fakhr al Lârî كمال الدين بن محمد بن فخر اللاري. The word bin, occurring in the name of the commentator between Kamâladdin and Muḥammad, is found in the preface of our copy as well as in Berlin, No. 3226; but in Ḥâj. Khal., vol. iii, p. 544, and in the author's colophon quoted below, it is omitted, and the commentator's name

runs as follows: Kamâladdin Muḥammad. Our author was a Shî'a scholar of the 10th century A.H., and a pupil of Dawwânî, the author of the text, to whom he frequently refers as استاذنا (my teacher). The date of his death is not given by his biographers; but Ḥâj. Khal., *loc. cit.*, tells us that he was alive in A.H. 928, which he takes to be the date of composition of the present work. The latter date, however, is given as A.H. 918, in the following author's colophon in our copy :—

و انا احوج الخلق ...... كمال الدين محمد بن فخربن علي اللاري ...... هذا آخر ماتيسرلي في توضيح خفيات الكتاب ...... و ان اخر الله الاجل ليصيب بهما شرحاً اخر مشتملا على معظم الاسولة و الاجوبة ...... و قد تم تاليف هذا الشرح .... سنة ثمانية عشر و تسعمائة *

The commentator, in the above colophon, tells us that he is desirous of writing another commentary on the same text if his life be spared; but no trace of any subsequent commentary is found.

Beginning .—

الحمد من هو محمود بلسان كل حامد ...... فيقول كمال الدين بن محمد بن فخر بن علي اللاري ...... لما كانت الرسالة الموسومة بالزوراء الكاشفة عن احوال المبدأ و المعاد باوجز الفاظ صنفها الاستاذ المحقق .... الذي صح ان يقال في شانه استاذ البشر .... و كان شرحه الذي صنفه الاستاذ ايضا كالمتن في غاية الايجاز ...... فاستخرت الله ...... متوسلابه ...... الى روح من هو مدينة باب العلم .... وصي سيد المرسلين الخ *

Only one other copy of the work is mentioned, viz., in Berlin, *loc. cit.*

Written in fair Naskh. Dated A.H. 1035.

No. 921.

foll. 50; lines 14; size 8½ × 5½; 5 × 4.

الرسالة في اصطلاحات الصوفية

AR RISÂLAT FÎ IṢṬILÂḤAT AṢ ṢÛFÎYAH.

The above title is not found anywhere in the body of the MS., but it is given on the title-page; and the present MS. has been catalogued under this title in the Hand-list, No. 1314. The author's name is mentioned nowhere in the MS., and hence was omitted in the Hand-list, *loc. cit.*; but it is evident that Abû Zakarîyah al Anṣârî (*d.* A.H. 926=A.D. 1530) is the author, since he refers in the preface to another composition of his, Al Futûḥât al Ilâhîyah, thus:—

و قد بينت اقسام الخواطر كلها و احكامها في الفتوحات الالهية •

This Al Futûḥât al Ilâhîyah, which is the work of Abû Zakarîyah, is described in Berlin, No. 3035. Our present treatise contains explanations of important mystic technical terms. A treatise by the same author, which, as the title itself indicates, deals with the same subject, is noticed (without beginning or description) in Cairo, vol. ii, p. 84, under the title, Ar Risâlat fî Al Alfâẓ al latî Yataḍâwaluhâ Muḥaqqiqû Aṣ Ṣûfîyah الرسالة في الالفاظ التي يتد اولها محققو الصوفية. The fact that the subject-matter of that treatise is the same as ours, and that in An Nûr as Sâfir only one treatise of the author on this subject is mentioned, suggests that, though there are two different titles, there is only one treatise.

The full name of the author runs thus: Zainaddîn Abû Yaḥyâ Zakarîyah bin Muḥammad bin Aḥmad bin Zakarîyah al Anṣârî زين الدين ابو يحيى زكريا بن محمد بن احمد بن زكريا الانصاري, a well-known scholar and author, who was born, A.H. 826, in Sunaika, where he studied up to the age of 15 years. In A.H. 841, he visited Cairo, where he studied in Jâmi' Azhar and other institutions. He attended the lectures, on each branch of learning, of the specialist professors of that branch; for the names of which professors see An Nûr as Sâfir, fol. 121ª. He was granted Ijâzas by several professors. Of these, the Ijâzâ granted to him by Ibn Ḥajâr (*d.* A.H. 852=A.D. 1449; see Lib. Cat., vol. v, part ii, No. 159) receives special mention in An Nûr as Sâfir as being a holograph Ijâza. He received mystical training from several Ṣûfis, of whom the following are mentioned in An Nûr as Sâfir: (i) Abû 'Abdallâh al 'Umarî; (ii) Shihâbadîn Aḥmad al Adkârî; (iii) Muḥammad al Faîyûmi.

He worked as a professor of different subjects in several institutions of Cairo. In A.H. 886, he was appointed Chief Justice of Cairo; but he resigned the post some years later, on account of his love of mysticism and authorship. The rest of his life our author spent in holding sittings for novices and composing his works. In all, 35 of his works are enumerated in Brock., vol. ii, p. 99. He died in A.H. 926=A.D. 1550; * and was buried in Qirâfâ, near the tomb of Imâm Shâfa'î (*d.* A.H. 204=A.D. 820).

Beginning:—

الحمد لله الذي و كفى و سلام على عباده الذي اصطفى ......

فهذه رسالة تشتمل على تعريف غالب ما تداولته الصوفية المحققون من الالفاظ *

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 922.

foll. 26; lines 25; size 8½ × 6; 6½ × 4.

الجوهر الفريد في ادب الصوفي و المريد

AL JAWHAR AL FARÎD FÎ ADAB AṢ ṢÛFÎ WA AL MURÎD.

A versified treatise, containing 1238 verses on the important principles of Ṣufîsm and asceticism, and on the rules to be observed by novices in their relations with their Shaikhs. The treatise is divided into 8 *Bâb*, which are fully described in Berlin, No. 3182.

Author: Raḍîaddîn Muḥammad bin Muḥammad bin Aḥmad bin 'Abdallâh al Gazzî al 'Âmirî ash Shâfc'î رضي الدين محمد بن محمد بن احمد بن عبد الله الغزي العامري الشافعي, a well-known scholar and Ṣûfî of Damascus, where he was born in A.H. 826. He is the author of several works; of which five, including the present work, are enumerated in Brock., vol. ii, p. 284. He died in A.H. 935=A.D. 1529; see Brock., *loc. cit.*; Berlin, No. 3181; Paris, No. 4427.

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* This is the date as given in Al Lawâqiḥ, fol. 338ᵃ, by his own famous disciple, 'Abdal Wahhâb ash Sha'rânî (*d.* A.H. 973=A.D. 1565; see Lib Cat., vol. x, No. 567). It is supported by the author of Tâj aṭ ṭabaqât, vol. x, fol. 145, and is to be accepted in preference to the date given in An Nûr as Sâfir—viz., A.H. 925.

Beginning :—

(1) يقول راجي المدد لا ينقضي   محمد و هو الرضي ابن الرضي

(2) الحمد لله الجليل المنعم   المانح الفضل الجزيل الكرم

(3) سميتها بالجوهر الفريد   في أدب الصوفي و المريد

At the end, the author, in the following verse, says that the work is chiefly based on the Qur'ân and Hadîs :—

مستنبط من الكتاب المحكم   و سنة النبي هادي الامم

Only one other copy of the work is noticed, viz., in Berlin, *loc. cit.*

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 923.

foll. 185; lines 21; size $7\frac{1}{8} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

نور العين شرح سلک العين

NÛR AL 'ÂIN SHARH U SILK AL 'ÂIN.

A detailed commentary on a mystical Qasîdâ of 283 verses on the principles and theories of Sufîsm, known as Qasîdatu Tâ'îyah, composed by 'Abdal Qâdir bin 'Umar bin Habib as Safdî. For a copy of the text, see Hand-list, No. 2589/5

Brock., vol. ii, p. 119, where he refers to Bodl., vol. i, No. 93; Leid., No. 28; Algar., No. 364, tells us that the author of the Qasîdâ died A.H. 726=A.D. 1326. He omits, however, any reference to Berlin, No. 3414, where we are told that 'Abdal Qâdir, the author of the above Qasîdâ, which is there described, died in A.H. 915=A.D. 1509. The following facts, gathered from the present commentary, lead us to accept this date, and to reject that given by Brockelmann as certainly incorrect :—

(i) The commentator, in the preface, refers to a personal interview between his own Shaikh, 'Alî bin Maimûn al Fâsî al Magribî (*d.* A.H. 917=A.D. 1511; see Berlin, No. 3034) and the author of the text thus :—

اخبرني ايضاً ان هذا الشيخ المذكور (عبد القادر) كان خامل الذكر...
بمدينة صفد عند اهلها ...... حتى لقيه شيخنا المذكور (علی الفاسی) *

(ii) Again, from the following passage in the preface, where the commentator refers to an incident related to him in A.H. 905 by his Shaikh, 'Alî bin Maimûn al Fâsî al Magribî, concerning the author of the text, in language only used of the living, it is clear that the latter was alive in that year.

كتاب سلك العين ... تأليف الشيخ ...... سيدي عبد القادر بن عمر بن حبيب الصفدي .... كان الشيخ فيما بلغنا لطيف الذات ...... حدثنا بذلك عنه سيدنا و استاذنا و شيخنا السيد الشريف علي بن ميمون المغربي الفاسي .... سنة خمس و تسعمائة *

(iii) On fol. 12ᵇ, where he refers to something which he heard concerning 'Abdal Qâdir's will in A.H. 924, the commentator refers to the latter in language used of the dead, thus:—

اخبرني بعض اصحابه و نحن بطريق الحج سنة اربع و عشرين و تسعمائة انه اعني الشيخ عبد القادر الصفدي رحمه الله ...... اوصى ربيبه عشية موته *

From the above, we may conclude that the author of the text was alive in A.H. 905, and died some time before A.H. 924.

Commentator: 'Alwân bin 'Alî bin 'Aṭîyah bin Ḥasan al Ḥamawî علوان بن علي بن عطية بن حسن الحموي, a famous Ṣûfî author of the 10th century A.H., who composed a number of works on different branches of Islamic literature. In all, 18 works of the author are enumerated in Brock., vol. ii, p. 333. He died in A.H. 936=A.D. 1529; see Berlin, No. 3416.

Beginning:—

اشرح لي صدري و احلل عقدة من لساني *

The commentary proper begins on fol. 16ᵃ, thus: قال المؤلف

بسم الله الرحمن الرحيم

بالحمد من بعد بسم الله بدي كذا على التهامي صلاتي مع تحياتي

تيمن تغمده الله برحمته فابتدأ نظمه بذكر اسم ربه الخ *

For other copies of the work see Berlin, Nos. 3416-17; Paris, No. 3225; Cairo, vol. ii, p. 105.

Written in fair Naskh. Not dated; apparently 11th century A.H.

Scribe: محمد بن عبد الخالق بن عبد الله الدمشقي.

A note on the title-page which runs thus :—

ملک بفضل الله تعالی الفقیر الی الله الغني شیخ حامد بن عبد المجید بن احمد الگجراتي ٭

tells that the MS. was for some time in the possession of Shaikh Ḥâmid of Gujarât.

This is followed by another note and a seal of Muḥammad Fâḍil, son of the above-mentioned Shaikh Ḥâmid, dated A.H. 1130, which runs thus :—

ملک بفضل الله محمد فا ضل بن شیخ حامد ٭

No. 924.

foll. 45; lines 21; size 8×6; 5½×3½.

ارشاد الطالبین

IRSHÂD AṬ ṬÂLIBÎN.

A work on Ṣûfism, briefly expounding the philosophical and mystical truths concerning the following: (i) تنزل الصحف و الكتب (the descent of the Holy book from heaven); (ii) بعثة الرسل (the mission of the prophets); (iii) مشروعية جميع التكاليف التي جاءت بالرسل (the validity of the Divine law transmitted to us through the prophets); (iv) ميزان (the scales in which men weigh their good and bad acts); (v) شعب العلوم (branches of learning), of which the author enumerates 411, in all (فهذة اربعمائة علم واحدى عشر علما). According to the following author's colophon, quoted at the end by the scribe, the present work was composed in A.H. 933 :—

قال مؤلفه الفقير عبد الوهاب ابن احمد ابن على الانصاري الشعراني في سابع رجب الفرد سنة ثلاث و سبعين و تسعمائة ٭

Author: ʻAbdalwahhâb bin Aḥmad bin ʻAlî ash Shaʻrânî عبد الوهاب بن احمد بن علي الشعراني (*d.* A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Beginning :—

الحمد لله رب العالمين و الصلوة و التسليم على اشرف المسلمين ... . و بعد فهذه رسالة شريفة ...... على امور نفيسة ...... و سميتها ارشاد الطالبين الخ ٭

We learn, from the following passage on fol. 8ᵃ, that our author composed a work on Ṣûfîsm under the title of Tanbîh al Aġbîyâ' in which he enumerated 1071 theories relating to Ṣûfîsm; but owing to the discouraging reception of the work among scholars, he threw it into the river Nile :—

و قد كنت الفت كتابا سميته تنبيه الاغبياء ...... ذكرت فيه ......
احد و سبعين الف علم ...... ثم رأيت غالب عقول العلماء تحير فيه ......
فاستخرت الله تعالى و رميت به في بحر النيل *

For other copies of the work see Berlin, No. 3044; Cairo, vol. ii, p. 65.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 925.

foll. 66; lines 23; size 8½ × 6; 6 × 3½.

الجوهر المنظم في زيارة القبر المكرم

AL JAWHAR AL MUNAẒẒAM FÎ ZIYARAT AL QABR AL MUKARRAM.

A work containing rules and directions for visiting the tomb of the Prophet, and a discussion of the validity of this practice (and that of visiting the tombs of others), both from the religious and mystical points of view. The author criticises Ibn Taimîyah (see Lib. Cat., vol. v., part ii, No 462/1), who opposes the validity of this practice. The present work was composed in A.H. 953, after the author's return from Medina and from visiting the tomb of the Prophet. The work is divided into a *Muqaddimah*, 8 *Faṣl* and a *Khâtimah*; see Berlin, No. 4052, where the contents of the work are fully described.

Author: Aḥmad bin Muḥammad bin 'Alî bin Ḥajar al Haiṣamî احمد بن محمد بن علي بن حجر الهيثمي (*d.* A.H. 974=A.D. 1566; see Lib. Cat., vol. v, part i, p. 202).

Beginning:—

احمدك اللهم ...... و بعد فانه لما من الله تعالى بالاخذ في اسباب
الزيارة التي هي منتهى الآمال ... سنة ست و خمسين و تسعمائة و من ثم
سميته الجوهر المنظم في زيارة القبر المكرم ...... و رتبته على مقدمه
و ثمانية فصول و خاتمة الخ *

The author's colophon, containing the date of composition of the work, quoted at the end by the scribe, runs as follows:—

قال مصنفه ...... فرغ من تبئيضه في رجوعه من الزيارة ....

سنة ست و خمسين و تسعمائة •

For other copies of the work see Berlin, No. 4052; Paris, No 1153; Cairo, vol. vii, p. 141. Printed in Bûlâq, A.H. 1309.

Written in fair Naskh. Dated A.H. 1238.

Scribe: محمد بن ابراهيم بن عمر با معلم.

No. 926.

foll. 141; lines 26; size 10×7; 8½×7.

جوامع الكلم في المواعظ و الحكم

JAWAMI' AL KILAM FÎ AL MAWA'IẒ WA AL ḤIKAM.

An autograph copy of a work on Ṣûfism and asceticism; containing a collection of about 3,000 moral and mystical maxims, based on the Qur'ân, Ḥadîs̤ and sayings of the Ṣûfîs. These maxims are classified under six heads, as follows: (i) الاقتباسات (Al Iqtibâsât) 500 maxims, part of each maxim being a quotation from the Qur'ân; (ii) تضمينيات (Taḍmînîyât) 500 maxims, part of each maxim being a quotation from Ḥadîs̤; (iii) الاحاديث (Al Aḥâdîs̤) 200 maxims, taken entirely from Ḥadîs̤ with omission of the Isnâd; (iv) حكم ابن عطاء (Ḥikamu Ibn 'Aṭâ) 300 maxims, taken from Ibn 'Aṭâ's work (No. 900 above); (v) حكم تلميذ ابن عطاء (Ḥikamu Tilmiḏ Ibn 'Aṭâ) 100 maxims, borrowed from the work composed by a disciple of Ibn 'Aṭâ; whose name, according to Berlin, No. 8703, is داوٗد بن باخلا; (vi) كلام السلف (Kalâm as Salaf) about 1,400 maxims, collected from the sayings of pious Muhammadans of early times. In the following passage from the preface, the author observes that proper use cannot be made of the present work without a thorough knowledge of the Qur'ânic branches, Ḥadîs̤ and Ṣûfism:—

ثم اعلم رحمک الله تعالى ان كمال لذة هذا التأليف موقوف على ان يكون الشخص حافظاً مفسرا محدثا و ان يكون له ذوق من علوم الصوفية •

The work, which consists of 88 *Bâb*, 9 *Faṣl* and a *Khâtimah*, is divided into 21 parts, and the maxims contained in each *Bâb* or *Faṣl* are arranged according to the six-fold classification mentioned above.

Author: 'Alâ'addin 'Alî bin Ḥusâmaddîn 'Abdal Malik bin Qâḍî Khân al Muttaqî al Hindî al Qâdirî ash Shâdilî al Madanî علاء الدين علي بن حسام الدين عبد الملك بن قاضيخان المتقي الهندي القادري الشاذلي المدني He died in A.H. 975=A.D. 1567. See Lib. Cat., vol. v, part ii, No. 425.

Beginning:—

الحمد لله الذي نور قلوب العارفين من لوامع كلامه و كلام رسوله غرر وجوه المعاني و الاشارات ...... اما بعد فيقول العبد الفقير الى الله علي بن حسام الشهير بالمتقي الحنفي عامله الله تعالى بلطفه الخفي هذا تأليف سميته جوامع الكلم في المواعظ و الحكم جمعت فيه نحو ثلثة الاف حكمة خمسمائة منها اقتباسات و خمسمائة تضمينيات و مائتان من الاحاديث الغير المضمنة و ثلثمائة من حكم ابن عطاء و نحو مائة حكمة لتلميذه و الباقي من كلام السلف رضوان عليهم اجمعين و قدمت الاقتباسات ثم التضمينيات ثم الاحاديث الغير المضمنة ثم حكم ابن عطاء ثم حكم تلميذه ثم كلام السلف •

The preface is followed by a brief note on the philology of the word حكمة.

For other copies of the work see Berlin, No. 8703; India Office, Nos. 673-4; Paris, No. 1353; Cairo, vol. vii, p. 348; Âṣafiyah, No. 26; Râmpur, Nos. 81-82.

A note on the title-page, which runs as follows: هذا كتاب جوامع الكلم في المواعظ و الحكم لعلي بن حسام الدين ...... بخط مؤلفها informs us that the present MS. is an autograph copy.

This is supported by the author's colophon, which runs thus:—

و الحمد لله رب العالمين و انا الفقير على بن المتقي الراجي من الله العطايا ... و هو الذي يقبل التوبة من عباده و يعفو عن السيأت •

That the present copy was made during the author's life-time is clear also from the fact that there are marginal notes on foll. 10ª,

17[b], 18[a], which end with the words (منه), referring to the author, and praying for his long life (فسح الله في مدته). We may safely therefore accept the statement contained in the above-quoted note on the title-page.

Written in fair Naskh. Not dated; 10th century A.H.

No. 927.

foll. 200; lines 19; size 9½ × 4; 7¼ × 3.

The Same.

Another copy of the preceding work, beginning and ending like the above.

The scribe has copied verbatim the author's colophon, quoted in No. 926 above, omitting his own name; but it is clear from the handwriting, which differs from that of No. 926, as well as from the paper, that the present MS. is not an autograph copy.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 928.

foll. 264; lines 17; size 9 × 6½; 6¼ × 3½.

The Same.

Another copy of the preceding work, followed by a small treatise in four foll. at the end.

Written in bold Naskh. Not dated; apparently 12th century A.H.

Foll. 261–264. الرسالة في الاقتباس Ar Risâlat fî Al Iqtibâs. This is the title found on the title-page of the present MS.; but the author, in his Ḥusn al Muḥâḍrah, fol. 166[b], refers to this work under the title, Maḥâsin al Iqtibâs. The treatise contains 114 verses on miscellaneous topics, half of each couplet being a quotation from the Qur'ân. This style of composition is technically known as Al Iqtibâs, a branch of rhetoric in which, as is evident from the present composition, our author was highly proficient.

Author: Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن بن ابي بكر السوطي (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning :—

خذ من الخير اذا لا ح الذي منه تشـــأ
ثم لاتنظـــر الى ما سيقـــول السفهـــاء

We are not acquainted with any other copy of the work.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 929.

foll. 46; lines 26; size 8 × 6; 6½ × 4½.

الفصول الفتحيه

AL FUṢÛL AL FATḤÎYAH.

A concise work on Ṣûfîsm and asceticism, chiefly based on the sayings of the Ṣûfîs, and dealing with 57 important points of the subject. The work is extremely rare, no copy of it being mentioned in any catalogue. It is divided into the following 57 short *Faṣl*, each *Faṣl* dealing with one particular point :—

1. foll. 2–3ª. فصل الغنى بوجود الحق و الجمع عليه وجمع الهم فيه من غير نظر و تطلع الى شي آخر من جميع الاشياء كبريت احمر *
2. foll. 3ª–4ª. فصل لما مات هرون عليه السلام تعب موسى عليه السلام تعباً كثيرا فاوحى الله تعالى يا موسى لواذنت لاهل القبور ان يخبروك بلطفي لاخذوك يا موسى *
3. fol. 4. فصل قال في كتاب المشارع سلم من غيرة من لايري فاعلا الا الله فلم يتأثر توارد *
4. fol. 4ᵇ. فصل قد فاز و افلح من طريقه الى الله عز و جل في علمه و عمله حاله *
5. fol. 4ᵇ. فصل مشاهدة العبدة الحكم و هو ان لايرى مؤثرا الا الله
6. fol. 5ª. فصل ينبغي للعبدان يكون دائماً ملا حظاً معنى الاتصال
7. fol. 5ᵇ. فصل قال الشيخ ابو سليمان داوٗد الشاذلي رحمه الله بسط الحق سبحانه للعباد بسط التعريفات على سبيل التدريج *
8. fol. 6ª. فصل قال في شرح منازل السائرين اول السلوك فى اللدهو الافتقار بملاحظة العبد عدمه الذاتي فى الوجود *

9. fol. 6ª. فصل قال بعض العارفين ييسر السبيل الى الله عز و جل
اربعة اشياء *

10. fol. 7ª. فصل قال بعض العارفين تولى الله سبحانه من اصطفاه
من عبادة *

11. foll. 7ª–8ª. ... فصل قال الشيخ احمد بن الشيخ محمد وفاء الشاذلي
مهما تقرر العبد الى الحق بشيٍ و هو مشاهد
معه عظمة الله و ملاة على كل شيٍ *

12. fol. 8ª. فصل ما من وقت جديد الاوفيه مدد جديد

13. fol. 8ª. فصل قال ابو العباس ابن عطاء لم يبلغ احد الى مقام
الصدق بالصوم و الصلوة...... و لكن وصل الى مقام
الصدق بان طرح نفسه بين يديه *

14. foll. 8ᵇ–9. فصل السالک مالم يصر صاحب قلب ينبغي ان لا يكف
باختيار عن الرياضات *

15. foll. 10–11ª. فصل قال الشيخ محى الدين ابن العربي عجباً لمن
علم انه عبد الله *

16. foll. 11ᵇ–12ª. فصل قال الشيخ الامام المحقق احمد مرزوق كل
طريق القوم لم يرجعوا بها لاصل و احد بل
لاصول غير الشاذلية فانهم بنوها على اصل
واحد *

17. foll. 12ᵇ–13ª. فصل قال في قوت القلوب وكان الفقراء و المريدون
يقصدون الامصار للقاء العلماء و الصالحين *

18. fol. 13ᵇ. فصل في معرفة الزمان

19. fol. 13ᵇ. فصل قال مولانا جعفر الصادق رضى الله عنه الحرمات
تتبع بعضها بعضاً *

20. foll. 13ᵇ–14ª. فصل قال الامام سفيان الثوري رحمه الله سمعت
جعفرْ بن محمد الصادق عزت السلامة حتى
لقد خفي مطلبها *

21. foll. 14ᵇ–15ª. فصل قال الشيخ الامام القدوة ...... سيد احمد
مرزوق من اراد الطريق الى الخروج عن
نفسه فليعلم ان اهل الطريق ثلاثة *

22. fol. 15ᵇ. فصل قال الشيخ بن عطاء الشاذلي .... و كان الشيخ
ابو العباس المرسي يفضل الغني الشاكر على الفقير
الصابر *

23. fol. 15^b. فصل قال القيصري في شعب الايمان العبد اذا نظر الى الخالق و المخلوق كائنا ما كان ...... فادرک الفصل بين الخالق و المخلوق *

24. fol. 16^a. فصل اعلم ان فصل الربيع حار رطب

25. fol. 16^b. فصل و اما زمان الخريف فهو بارد يابس

26. fol. 16^b. فصل و اما زمان الشتاء فانه بارد رطب

27. fol. 17^a. فصل شرط الناطق في هذة الطريقة ان يكون عالما بالله

28. fol. 17^a. فصل قال في عيون الحقائق وجود العارف الظاهر الحسي و نفسه المجعولة ... تسكين النفس و تسليكها مسالک الاعتدال *

29. fol. 17^b. فصل قال في عيون الحقائق حقيقة العالم الرباني في قلبه نور و هدي و علم حقيقي يموج كامواج البحر مستقر في اصل سرة *

30. fol. 18^a. فصل لا تبدی ما يفتح عليک ولا تفكر مالا ينتهي اليک علمه ولا تنازع من نازعک *

31. fol. 18^b. فصل قال الشيخ شهاب الدين السهروردي الشيخ يكون مستنطقا نطقه بالحق و هو عند حضور الصادقين يرفع قلبه الى الله تعالى *

32. foll. 19-20. فصل قال الشيخ محي الدين ابن العربي رضى الله عنه الوجد الحاصل عن التواجد لا يعول عليه *

33. fol. 21^a. فصل القوم في السماع على ثلاثة اصناف *

34. foll. 21^a-22^a. فصل لقاء اهل الخير عمارة القلوب *

35. fol. 22^a. فصل قال تعالى فاستقم كما امرت قال رسول الله صلى الله و عليه قل امنت بالله ثم استقم *

36. fol. 22^b. فصل روي عن بعض الصحابة رضى الله عنهم انه قال اذا رأى احدكم منكرا لا يستطيع ان ينكرة فليقل ثلاث مرات اللهم هذا منكر كان له *

37. fol. 22^b. فصل قال الشيخ الامام حجة الاسلام ابوحامد محمد بن محمد الغزالي و جملة عالم الملک و الملكوت اذا اخذت دفعة واحدة يسمى الحضرة الربوبية *

38. foll. 23^a–25^a. فصل يتصوران يكون حضرة في الملک و الكمال و الجلال و الجمال ... اعظم من الحضرة الربانية التي لا يحيط بمبادی جلالها *

39. foll. 25a–28a. فصل قد تقرر مذهب اهل الصوفية اليوم كتقرر مذهب سائر المذاهب و صار مذهباً مستقلا باصوله و فروعه و احكامه و سائر ما يتعلق بها *

40. foll. 28b-39a. فصل قال بعض المشائخ اقرب الطرق و اسهلها و اسلمها طريقة السادة الشاذلية *

41. fol. 30a. فصل ينبغي لمن نسبه بهم و طالع كتبهم ان يقرأ احزابهم

42. fol. 30a. فصل قال الشيخ احمد مرزوق رضى الله عنه و اعلم ان احزاب المشائخ صفات احوالهم و نكتة مثالهم *

43. fol. 30b. فصل و اعلم ان احزاب المشائخ و سائر اتباعه جامعة بين افادة العلم و آداب التوجه *

44. fol. 30b. فصل و اما انكار ابن تيمية لهذه الاحزاب وردة اياه و شناعته في الرد ... قال الشيخ احمد مرزوق...... ابن تيمية رجل مسلم له باب الحفظ و الاتقان مطعون عليه في عقائد الايمان *

45. fol. 31a. فصل يشترط في العمل بهذه الاحزاب ثلاثة امور *

46. fol. 31a. و اعلم ان للشارع في كل باب من المطالب افادة وللاولياء في ذلك زيادة *

47. fol. 31b. فصل ينبغي للعبدان يتخذ ما ترجمه حقيقته من الاذكار و الاوراد *

48. fol. 32a. فصل قال الشيخ الامام القدوة ابو طالب المكي ...... اعلم ان الورد اسم لوقت من الليل و النهار يرد على العبد *

49. fol. 33a. فصل و احذران يترك وردك عن وقته او تتكلم فيه...... الا لضرورة *

50. fol. 33a. فصل و يترك ورد لزائد حاجته اهم و بقضى *

51. fol. 33b. فصل للقوم مشارح و مطارح و ملامح و مطامح و كلها حق

52. foll. 34a–35a. فصل و من ذلک قول بعضهم الفقير هوالذي لايكون الى الله حاجة *

53. foll. 35b–36a. فصل قال الشيخ الامام حجة الصوفية عبد الله بن اسعد اليافعي *

54. fol. 36b. فصل الجمع شهود الحق بلا خلق و جمع الجمع شهود *

55. fol. 36b. فصل عند محققي الصوفية رضى الله عنهم ان الحق هو الوجود لكن له تعينات *

56. foll. 37ᵃ–43. فصل في البكاء و تفاوت الناس فيه *

57. foll. 43–46. فصل قال النبي صلى الله عليه ان من خيار امتي قوما يضحكون جهرا من سعة رحمة الله و يبكون سرا من خوف عذابه *

The author's name does not appear in any catalogue, or anywhere in the body of the present work; but a note on the title-page, which is quoted below, tells us that Ḥusain bin Abî Bakr Faqîh Muḥammad Balḥâj Bâfaḍl at Tarîmî is the author, and that he was a Shâfi'î scholar of Tarîm in Ḥaḍramaut, a province of Arabia:—

الفصول الفتحية و النفثات الروحية ...... للعارف بالله تعالى الشيخ حسين بن فقيه ابي بكر محمد بالحاج بافضل التريمي الشافعي *

The author was clearly a scholar of the 10th century A.H., since the latest authority quoted in the present work is Ṣûfî Abû Bakr al 'Îdrûs (*d.* A.H. 914=A.D. 1509; see Nûr as Ṣâfir, fol. 80), who is referred to on fol. 10ᵃ as follows:—

و قال الشيخ ابو بكر العيدروس رضي الله علم اليقين الخ *

The above evidence is confirmed when we find that the author and his present work are mentioned in An Nûr as Sâfir, fol. 350, where the author's full name is given as follows: حسين بن فقيه بن عبد الله بن عبد الرحمن بن ابي بكر بالحاج بافضل الشافعي الحضرمي. He was a Shâfi'î scholar of Ḥaḍramaut, and a supporter of the mystical doctrine of the famous Ṣûfî, Muḥîaddîn, of the 7th century A.H. He was the only Ṣûfî in Ḥaḍramaut to possess a copy of the latter's famous work, Futûḥât (see No. 865 above). He died in A.H. 979= A.D. 1571. See An Nûr as Sâfir, *loc. cit.*

Beginning:—

الحمد لله على وجوب وجوده و تجليه لعباده بكرمه وجوده الذي انعم على كل موجود في الوجود ...... و بعد فهذا ما خطر في الجنان .... و نسال الله تعالى ان ينفعنا بالعلم ...... تسمى الفصول الفتحية و النفثات الروحيه الخ *

Written in fair Naskh. Dated A.H. 1022.

The scribe, who does not reveal his name, says in the following colophon that the present copy was transcribed in Medina, A.H. 1022:—

انتهى الكتاب بحمد الملك الوهاب ...... و الحمد لله رب العالمين
...... و كان الفراغ من نسخة يوم الاحد المبارك واحد و عشرين ......
من سنة اثنين و عشرين بعد الالف بطيبة المشرفة ...... على ساكنها افضل
الصلوة و السلام *

A note below the colophon, by some unknown writer, runs as follows: بلغ مقابلة بحسب الطاقة في مسجد رسول الله صلى الله و عليه و سلم and tells us that the present MS. was once compared with another copy of the work in the Mosque of the Prophet.

A note on the margin, close to the colophon, runs thus: بلغ مقابلة من نسخة لمولانا العارف السيد عبد الله المدهن نفع به جمادى الثانية سنه ١١٥٩ and tells us that, in A.H. 1159, the present MS. was compared with a copy of the work belonging to Sayyid 'Abdallâh al Mudahhin, a Ṣûfî of the 12th century A.H.

The title-page contains the following three notes :—

(i) 'Ali bin Muḥammad, commonly called Abu'l 'Azm, a Ṣûfî of the 12th century A.H., tells us in the following autograph note that the MS. was for some time in his possession :—

ملكه مجازا علي ابو العزم *

(ii) 'Abdallâh bin Ṭâha bin 'Umar as Saqqâf, in the following autograph note, tells us that, in A.H. 1150, he borrowed the present MS. from the above-mentioned Abu'l 'Azm 'Alî :—

هذا الكتاب مستعار عندي و انا الفقير عبد الله بن طه بن
عمر السقاف من كتب مولانا السيد علي بن المرحوم السيد
محمد ابوالعزم رحمه الله تعالى ...... سنه ١١٣٥ *

(iii) Again, the same 'Abdallâh bid Ṭahâ, in the following note, says that in A.H. 1151 he purchased the present MS. :—

ثم انتقل بالشري الشرعي الى نوبة الفقير عبد الله بن
طه بن عمر ابن عقيل السقاف ... سنة ١١٥١ *

No. 930.

foll. 147; lines 21; size 8¼×5½; 6×3.

الطريقة المحمدية و السيرة الاحمدية

AṬ ṬARÎQAT AL MUḤAMMADÎYAH WA AS SÎRAT AL AḤMADÎYAH.

A work on asceticism and ethics, dealing particularly with religious, moral and mystical duties, based on standard works of Ṣûfîsm and 35 works on Ḥadîṣ. The present work is divided into 3 *Bâb*, each *Bâb* being subdivided into several *Faṣl*. For details of the contents see Berlin, No. 8836.

Author: Muḥîaddîn Muḥammad bin Pîr 'Alî al Birkawî (Birgilî) محي الدين محمد بن پير علي البركوي, a well-known Turkî author and scholar, belonging to the Ḥanafî school, who composed a number of works on different subjects; of which 23, including the present work, are enumerated in Brock., vol. ii, p. 440. He was born in A.H. 929. He was a favourite scholar of Sulṭân Sulaimân (A.H. 926–974=A.D. 1520-1566) of the Ottoman dynasty, who erected a Madrasah for our author, where he spent his life in teaching and composing his works. He died in A.H. 981=A.D. 1573. See 'Iqd al Manẓûm, p. 430; Journal Asiatique (Paris, 1828), vol. ii, p. 159; Ḥadâ'iq al Ḥanafîyah, p. 380; Brock., *loc. cit.*

Beginning:—

الحمد لله الذي جعلنا امة و سطا خير امم الخ •

For other copies of the work see Paris, Nos. 1321-2; Cairo, vol. ii, p. 94; Ayâ Ṣafia, Nos. 1950–6; Alger., Nos. 2484–93; Berlin, Nos. 8836-7; Bûhâr Lib. Cat., vol. ii, No. 124; Asiatic Society of Bengal, p. 66; Râmpûr, No. 132.

The present work was printed in Constantinople in A.H. 1257, along with the commentary called Al Barâkât al Muḥammadîyah, and again, with another commentary called Al Ḥadîqat an Nadîyah, in A.H. 1290.

Foll. 1–13 are written in Naskh, and the rest in Nasta'lîq. Not dated; apparently 11th century A.H.

No. 931.

foll. 141; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the same, written in fair Nasta'lîq. Not dated; apparently 11th century A.H. The present copy bears a frontispiece; and foll. 1-2 are written within gold-ruled borders. Each complete sentence of these two foll. ends with a golden circle. Foll. 1–3 contain quotations from different works and other miscellaneous matter.

The following note on fol. 2ª indicates concisely the periods of time separating the famous prophets from Adam to Muhammad :—

تاريخ آدم عليه السلام الى نوح الفين و مايتين و اربعين سنة و من نوح لى ابراهيم الف و اربعمائة و عشر سنة و من ابراهيم الى موسى سبعمائة و سبعين سنة و من موسى الى داؤد خمسمائة سنه و من داؤد الى عيسى الف و مايتين سنة و من عيسى الى محمد عليه السلام ستمائة سنة •

This is followed by another note, enumerating 35 works on Ḥadiṣ referred to in the present work, with the abbreviations used for each of them.

No. 932.

foll. 285; lines 28; size 12×8; $9\frac{1}{2} \times 5\frac{1}{2}$.

المواهب الفتحيه

AL MAWÂHÎB AL FATḤÎYAH.

A rare and useful commentary on the preceding work, composed in Mecca, A.H. 1051.

By Muḥammad bin 'Alî bin Muḥammad bin 'Allân al Bakrî Aṣ Ṣiddîqî محمد بن علي بن محمد بن علان البكري الصديقي, a well-known Ṣûfî and scholar of Mecca, who was born in A.H. 996, and completed his studies at the early age of 18 years. He was a disciple of his uncle, Aḥmad, under whom he received spiritual training for a considerable period. He was an eminent teacher and author, and composed more than 60 works. See Khulâṣat al Aṣar, vol. iv, p. 184. Only three of these works are enumerated in Brock., vol. ii, p. 391. He died in Mecca in A.H. 1057=A.D. 1647, leaving behind him a large number of

pupils. See Khulâṣat al Aṡar, *loc. cit.*; Brock., *loc. cit.*; 'Iqd al Jawâhir, fol. 168[b]. He was buried near the tomb of Ibn Ḥajar (see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله رب الخليقة المعبود بالحقيقة الخ *

Only one other copy of the work is mentioned, viz., in Cairo, vol. ii, p. 140.

Some one, in his note on the title-page, which runs thus: بخط مؤلفه رحمه الله تعالى tells us that the present MS. is an autograph copy; but we cannot accept this statement, in view of the below-quoted colophon, which the scribe begins with the words قال مؤلفه رضى الله عنه (the author said: may God have mercy on him):—

قال مؤلفه رضى الله عنه و نفع المسلمين بتصانيفه كان تمام تسويده

...... شهر رمضان سنة احدى و خمسين و الف تجاه الكعبة الغراء الخ *

Written in fair Naskh. Not dated; apparently 11th century A.H. It was written in or before A.H. 1072, as is evident from the following note, dated A.H. 1072, in which some one, who does not reveal his name, tells us that the MS. was in that year in his possession:—

و قد تملكه العبد الفقير غفر الله له ولوالديه في شهر جمادى الاولى

سنة اثنين و سبعين و الف *

No. 933.

foll. 273; lines 28; size 14½ × 10; 9½ × 5½.

The Same.

Another copy of the preceding commentary. Written in Maġrîbi character. Dated A.H. 1152.

No. 934.

foll. 384; lines 24; size 11 × 7½; 7½ × 4½.

وسيلة الاحمدية

WASÎLAT AL AḤMADÎYAH.

A well-known detailed commentary on the Aṭ Ṭariqat al Muḥammadîyah (see No. 930 above). The first draft of the present com-

mentary was made in A.H. 1052; but it was finally arranged, and a fair copy made, by the author in A.H. 1081.

By Maulâ Rajab bin Aḥmad مولى رجب بن احمد, a famous scholar of the 10th century A.H.; see Cairo, vol. ii, p. 144. The commentator, on fol. 203ᵇ, refers to another composition of his, entitled Jâmiʻ al Azhâr, thus:—

بقي ههنا كلام مذكور في كتابي جامع الازهار الخ *

Beginning:—

الحمد لله الذي هدانا لمعرفته القويم الخ *

For other copies see Cairo, *loc. cit.*; Alger., No. 982; Ibrâhîm Pâshâ, No. 776.

The present commentary was printed in Constantinople, A.H. 1270.

Written in fair Naskh. Dated A.H. 1167.

Scribe: علي النظامي.

No. 935.

foll. 13; lines 11; size 8×6; 6×4.

قطعة من شرح الطريقة

QIṬʻAT MIN SHARḤ AṬ TARÎQAT.

A fragment of the preceding commentary, beginning thus:—

الفصل الثاني في البدع اقول البدع جمع بدعة وهي اسم للابتداع كالرفعة بالارتفاع *

and ending as follows:— و انما اطنبنا الكلام في هذا المقام لانه من مزلة الاقدام. It corresponds with foll. 19ᵃ–26 of the preceding copy.

Written in ordinary Naskh. Not dated; apparently 13th century A.H.

No. 936.

foll. 8; lines 17; size 7×4; 4⅛×2⅜.

الرسالة في التوكل

AR RISÂLAT FÎ AT TAWAKKUL.

A treatise, in which the author maintains that, from the mystical point of view, the seeking of help from others and devising means for gaining one's object is not contrary to Tawakkul (reliance on God) Various conflicting views of Ṣûfîs on the subject are quoted.

Neither the author nor the work is mentioned in any catalogue; but we learn from the preface quoted below that 'Îsâ bin 'Abdarraḥim عيسى بن عبد الرحيم is the author of the work. The following note on the title-page, the handwriting of which is identical with that of the MS., tells us that 'Îsâ, the author, was a Qâḍî:—

هذه رسالة في التوكل و حكم مباشرة الاسباب للعلامة قاضي عيسى رحمه الله تعالى ٭

It is possible, therefore, that the author is Qâḍî 'Îsâ of Aḥmadâbâd (in India), who died in A.H. 982=A.D. 1574. See An Nûr as Sâfir, fol. 360ᵃ, where we are told that he composed several works; but the titles of these works are not given, and so we cannot be certain that he is the Qâḍî 'Îsa, the author of the present treatise. On the other hand, we find no reason to reject the supposition. The scribe in his colophon, which is quoted below, uses the phrase رحمه الله (always used of the dead) in referring to the author; and he tells us that the present MS., which is dated A.H. 1015, was transcribed from a copy revised and annotated by the author. Further, there are in our copy, which as already mentioned is dated A.H. 1015, two or three autograph marginal notes by the author's son, Qâḍî Ibrâhim, whose signature to the note on fol. 2ᵃ runs thus: قاضي ابراهيم بن عيسى.

Beginning:—

الحمد لله الملك المنعام ...... و بعد فيقول الفقير الى عفو مولاه الكريم عيسى بن عبد الرحيم ...... قد اختلفت عبارات العلماء في بيان معني التوكل الخ ٭

The author, first of all, quotes from Irshâd al Murîdîn, fol. 15ᵇ of Shihâbaddîn as Suhrawardî (see No. 864 above), the meaning of the word Tawakkul, thus:—

و قال الشيخ شهاب الدين قدس سره التوكل ان يكل الرجل امره الى الله تعالى و يرضى بما يجري عليه من قضاء الله و قدره و التوكل محله القلب الخ *

Written in Naskh. Dated A.H. 1015.

Scribe : اسمعيل بن احمد بن رفيع الدين بن محمد بن جعفر الحسيني

This scribe is an Indian scholar of the 11th century A.H.; for a composition of whose see Hand-list, No. 125.

We are not acquainted with any other copy of the work.

The colophon of the scribe, indicating that the present MS. was transcribed from a copy revised and annotated by the author, runs as follows:—

و قد حصل الفراغ من كتابة هذه الرسالة و مقابلتها على نسخة صححها المصنف رحمه الله بنفسه و كتب عليه الحواشي الفقير اسمعيل الغريب بن سيد احمد بن سيد رفيع الدين بن سيد جلال الدين محمد بن سيد جعفر الحسيني ...... سنة خمس عشرة و الف الخ *

The author's annotations, quoted in the present MS., are followed by the words منه.

No. 937.

foll. 98; lines 13; size 8×5½; 6×3½.

حسن التوسل في آداب زيارة افضل الرسل

ḤUSN AT TAWASSUL FÎ ÂDÂB I ZIYÂRÂT I ÂFḌAL AR RUSUL.

A work containing rules and directions for the guidance of those visiting the tombs of the Prophet and others in Medîna, followed by a discussion on the validity of this practice from the mystical and religious points of view. The work was composed in A.H. 953, after the author's return from Ḥajj. The author remarks in the preface that, although the same points had been dealt with in other works, he knew of no composition treating of the subject exclusively; hence the present work. It may be noted that another such composition by his contemporary, Ibn Ḥajar Haiṣamî (see No. 925 above), was composed three years later, viz., in A.H. 956. The present work is divided into a *Muqaddimah*, two *Bab* and two *Khâtimah*.

Foll. 2–6. *Muqaddimah.* The reasons for the present composition, and the need of it, are pointed out.

Foll. 7–70ᵃ. *Bâb* i. Contains 99 rules, to be carefully observed from the date of expressing a desire to that end, by those visiting the tombs of the Prophet and others in Medina.

Foll. 70ᵇ–89. *Bâb* ii. Contains directions for offering prayers and addressing benedictions to the Prophet and others.

Foll. 90-91. *Khâtimah* (i). Indicates at what places and on what occasions prayers must be offered.

Foll. 91ᵇ–98. *Khâtimah* (ii). Contains the rules to be observed on the return journey.

Neither the author nor the work is mentioned in any catalogue. Although the author's name is mentioned nowhere in the present MS., we know that 'Abdal Qâdir bin Aḥmad al Fâkihi عبد القادر بن احمد الفاكهي (*d.* A.H. 982=A.D. 1574; see No. 850 above) is the author, since he refers to two other compositions of his. On fol. 21, he refers to his commentary on Ḥizb, thus: و حكيت له كرامة في شرحي لحزبه. This commentary on Ḥizb by 'Abdal Qâdir is noticed in Berlin, No. 1101. Again, our author on fol. 24ᵃ refers to another composition of his, Al Manâhij as Sanîyah fî Al Akhlâq, thus:—

و قد ذكرت جملاجمة من الاخلاق في كتاب مناهج السنية ●

A work with this title, by 'Abdal Qâdir, is noticed in Berlin, No. 5401.

Beginning:—

الحمد لله الذي تأدب بآداب رسوله ...... و سميتها حسن التوسل

في آداب زيارة افضل الرسل ...... المقدمة لما من الله تعالى بالزيارة

الشريفة ...... سنة ثلاث و خمسين و تسعمائة و لم ارا احدا من اهل العلم

افرد آداب الزيارة بتاليف الخ ●

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 938.

foll. 10; lines 19; size 9×6; 7×4.

نبذة من كتاب البرهان

NUBD AT MIN KITÂB AL BURHÂN.

An incomplete copy of an abridgment of Kitâb al Burhân, a rare work on the virtues, supernatural powers, and mystical exercises of the famous Ṣûfî, Shihâbaddîn Aḥmad bin Shaikh 'Abdarraḥmân bin Abî Bakr bin Shaikh 'Abdarrahmân as Saqqâf (*d.* A.H. 946=A.D. 1539; see Al Mashra' ar Rawî, foll. 85–88), composed by his disciple, Yaḥyâ bin 'Abdarraḥîm al Khaṭîb. With regard to the date of the author, we know that he made the Ḥajj in the year A.H. 958; see fol. 7ᵃ of the present work, where we read:—

و كنت مسافرا الى الحج سنة ثمان و خمسين و تسعمائة *

We do not know who made the present abridgment; but he was evidently a contemporary of the author of the original work; see his reference to the latter, on fol. 10, which runs thus:—

قال مؤلف الكتاب لطف الله به و باحبابه فى الدارين *

The preface of the author of the original work is quoted verbatim at the beginning, and runs as follows:—

الحمد لله حمدا كما ينبغي بجلاله و عظم سلطانه ...... اما بعد فيقول الفقير يحيى بن عبد الرحيم الخطيب انه من منّ الله تعالى ان يسرلي ان اجمع شيأ الخ *

This is followed by a note by the author of the present abridgment, referring to himself thus:—

قال العبد الجامع لهذه الورقات هذا وجدته من مصنف الشيخ يحيى بن عبد الرحيم الخطيب من البرهان المبين من رسائل و كرامات سيدنا الشيخ شهاب الدين *

We are not acquainted with any other copy of the present abridgment; nor have we traced any copy of the original work.

Written in fair Naskh. Not dated; apparently 12th century A.H.

A note on the title-page, indicating that the MS. is an abridgment of Al Burhân, runs as follows :—

هذه نبذة من كتاب البرهان ...... مصنف الفقيه الشيخ يحيى بن عبد الرحيم الخطيب تغمده الله تعالى برحمته الخ •

No. 939.

foll. 179; lines 27; size 8×6; 6×3½.

الترجمة

AT TARJUMAH.

Some one (not the scribe of the MS.) has inscribed on the title-page of the work the title, Kitâb al Waẓâ'if كتاب الوظائف; and again, in the following note written by the same hand at the end, we are told that the work is known throughout the world under this title :—

هذا كتاب الوظائف المشهورة في نواحي الدهور •

The work was accordingly so entered in the Hand-list, No. 1376. This title, however, is found nowhere in the body of the work, nor is it supported by any catalogue or work of reference.

In the colophon, which runs thus :—

وقع الفراغ من تأليف هذه الترجمة في اليوم السابع من شهر رجب سنة سبع و ثمانين و تسعمائة من الهجرة النبوية تجاه الكعبة المشرفة •

the author refers to the present work as At Tarjumah, and says that it was completed at Mecca in the month of Rajab, A.H. 987. The word Tarjumah, which is used in the colophon, may mean "description," such as the description of mystical principles and theories and the explanation of aphorisms of the Ṣûfîs contained in the present work; but it may also mean "translation," and in what follows we shall give reasons to show that the latter is the sense in which the word is used, and that At Tarjumah is accordingly the title of the work.

On fol. 46a, reference is made to three Ijâzas, which are quoted below, granted to the author in A.H. 766, 773, 775, by his Shaikh, Ḥâfiẓaddîn, who died at the end of the 8th century A.H. :—

و قد اجاز الشيخ سراج الدين اجازة عامة لفظاً و خطّاً ...... شيخنا بقية السلف حافظ الحق و الدين الطاهري الخالدي الوشي ...... و قد

اجاز شيخنا هذا رحمه الله لهذا الفقير اجازة عامة لفظاً و خطّاً ببخارى ...
... في آخر شعبان سنة ست و ستين و سبعمائة و ثانيا في اواسط رجب
سنة ثلاث و سبعين و سبعمائة ...... و ثالثاً في اواسط ذي القعدة سنة
خمس و سبعين و سبعمائة ببلدة اوش الخ *

It is at once evident that there is a great discrepancy between the dates of the above Ijâzas and the date of composition of this Tarjumah, viz., A.H. 987.

After an exhaustive study of all available works on Ṣûfîsm and works of reference, we are able to throw the following new light on the subject :—

(i) The three Ijâzas, with the dates above-mentioned, are found verbatim on fol. 75ª of Faṣl al Khiṭâb, a work on Ṣûfîsm in Persian, by Khwâja Muḥammad Pârasâ (*d.* A.H. 822=A.D. 1419); see Persian Hand-list, No. 1368.

(ii) The author of Ḥadâ'iq al Ḥanafîyah, pp. 307, 314, tells us that the above Khwâja Muḥammad Pârasâ received Ijâzas from Shaikh Ḥâfiẓaddîn, who died at the end of the 8th century A.H., and is evidently the Shaikh referred to in the Ijâzas quoted above.

(ii) Finally, a reference to the Faṣl al Khiṭâb shows that the present work is an Arabic translation of the same.

The beginning of Faṣl al Khiṭâb after the preface, runs as follows :—

بدان ثبتک الله و ايانا على السداد في القول و العمل والا عتقاد كه
مشائخ طريقت قدس الله ارواحهم كبراء دين و مقتدايان اهل يقين اند
و جامع اند ميان علوم ظاهري و باطني و ارباب احوال و اصحاب اند عقائد
صافية ايشان بنابر اصول صريحه است از كتاب و سنة و اجماع و مؤيد
است بدلائل نقليه و شواهد عقليه و با اين همه اهل ذوق و وجدان
و كشف و عيان اند الخ *

The opening words of the present work are an Arabic translation of the above passage, and run as follows :—

اعلم ثبتک الله عزوجل و ايانا على السداد في القول و العمل
و الاعتقاد فان مشائخ الطريقة قدس الله ارواحهم الجامعين سر العلوم الظاهرة

والباطنة ذوي العقائد الصافية المبنية على الاصول الصريحة صرح بها الكتاب و السنة و الاجماع ارباب الذوق و الوجدان و الكشف و العيان الخ •

The translator has omitted the preface of the original work, which contains the name of its author, Muḥammad Pârasâ, and which, with the exception of the Persian phrase (اما بعد هميگويد), is in Arabic:—

الحمد لله بخلقه على و حدانيته ...... اما بعد هميگويد المفتقر الى الله محمد بن محمد بن محمود الحافظى البخاري و فقه لما يحبه و يرضاه من القول و العمل الخ •

Had the translator not omitted the preface, we should have known at once that the work was an Arabic translation of Faṣl al Khiṭâb. The incorrect title of the work, given on the title-page, viz., Al Waẓâ'if, is apparently taken from the chapter-headings on foll. 6ᵃ–10ᵇ.

At the time of the compilation of the Hand-list, nothing was known as to the authorship of the present work; but on consulting Ḥâj. Khal., in the light of our further knowledge, we find that in the following passage in vol. iv, p. 422, he mentions (without describing) an Arabic translation of Faṣl al Khiṭâb, by Amîr Badshâh Muḥammad al Bukhârî, composed at Mecca in the month of Rajab, A.H. 987:—

تعريب فصل الخطاب لامير بادشاه محمد البخاري نزيل مكة في رجب سنة ٩٨٧ •

This corresponds so exactly with the date and place of composition of the present translation that we may safely assume it to be the work mentioned by Ḥâj Khal., Brock., vol. ii, p. 412, citing the authority of Ayâ Sofia, Nos. 1976–9 (where, however, the name of the author is quite correctly given as Khwâja Muḥammad Pârasâ), wrongly ascribes the authorship of the original work, the Faṣl al Khiṭâb, to the translator, viz., Amîr Badshâh al Bukhari. References to Amîr Badshâh Muḥammad al Bukhârî, the translator, in Brock., *loc. cit.*, and in Berlin, No. 955, merely tell us that he was alive in A.H. 987; but in the preface to a commentary of his on Taisir (see Hand-list, No. 702) we learn, from his own words quoted below, that he traced his descent from Ḥûsain, the second son of 'Alî, the 4th Caliph; that he was born in Khurâsân, brought up

in Bukhârâ, and settled permanently in Mecca; also that he was a follower of the Ḥanafî school:—

محمد امين الشهير بامير بادشاه الحسيني نسباً الحنفي مذهباً الخراساني مولدا البخاري منشأً المكي موطناً *

We are not acquainted with any other copy of the work.

Written in fair Naskh, in A.H. 997, i.e., ten years after the translation was made.

Scribe: علي بن صديق بن محمد بن سكيكه الشهير بالصابوني المكي.

A note on the title-page, which runs thus:—

هذا الكتاب في ملک الفقير الى الله تعالى صفي الدين احمد بن عبد الوهاب سنه ١١٢٥ *

tells us that, in A.H. 1125, the MS. belonged to Ṣafiaddin Aḥmad bin 'Abdalwahhâb. This is followed by another note, dated A.H. 1144, in which it is stated that the MS. came into the possession of the Ṣan'â Library (for which see Lib. Cat., vol. v, part ii, p. 21) in that year.

No. 940.

foll. 297; lines 9; size 8½ × 6½; 6½ × 3½.

مجالس الابرار

MAJÂLIS AL ABRÂR.

A famous work, being a collection of pious discourses of the Ṣûfis, divided into 110 *Majlis*. The contents of the work are fully described in Berlin. No. 8845.

Author: Aḥmad ar Rûmî احمد الرومی, a famous scholar of the 11th century A.H., who died about A.H. 1040=A.D. 1630. See Brock., vol. ii, p. 445; Berlin, *loc. cit.*; Bûhâr Lib. Cat., vol. ii, No. 126.

Beginning:—

الحمد لله الذي رفع اقدار العلماء بمقدار معرفة كتابه المحكم الخ *

Written in Nasta'lîq. Dated A.H. 1237.

No. 941.

foll. 21; lines 23; size 8×6; 6¼×4½.

الرسالة في بيان الوية النبي

AR RISÂLAT FI BIYÂN I ALWIYAT AN NABI.

A rare work on Ṣûfîsm, in which the author holds that the practice of the adoption by Ṣûfîs of different orders of different coloured garments (خرقة) is based on the different colours of the banners of the Prophet; and that it is lawful for a Ṣûfî, belonging to one order, to wear the garment presented to him by a Shaikh belonging to a different order of Ṣûfîsm. The author supports his arguments by reference to the Fatwa (opinion) of the following Ṣûfîs:—

(i) Yaḥyâ bin Zain al 'Âbidîn; (ii) 'Abdalbâqî bin Yûsuf Az Zurqânî; (iii) Muḥammad Shâhin al Ḥanafî; (iv) Shaikh Fâ'id al Ḥanafî.

The work ends with a quotation from the Kitâb al Ikhlâṣ of Sha'rânî (*d.* A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Author: Aḥmad bin Muḥammad bin 'Alî, احمد بن محمد بن علي commonly called Al Gunaimî (الغنيمي), a prominent Ṣûfî scholar of Egypt of the 11th century A.H. Originally a follower of the Shâfi'î school, he afterwards became a follower of the Ḥanafî school. He was the pupil of 'Abdal Wahhâb Sha'rânî (one of the Ṣûfîs mentioned above), to whom he refers on fol. 10ᵇ thus: وفى كتاب الاخلاق لسيدي عبد الوهاب الشعراني. Our author composed several works on different subjects, of which the most noteworthy, according to his biographers, is a lengthy gloss, in 90 Kirasa (each Kirasa being equal to 10 foll.) on the famous theological work, Umm al Barâhîn. He died in A.H. 1044=A.D. 1634. See Khulâṣat al Aṣar, vol. i, p. 313.

Beginning:—

الحمد لله الملك المعبود الخالق لكل موجود .... و بعد فيقول العبد الفقير الراجي من مولاه ...... الغنيمي الشافعي وقع اضطراب كثير في لون الوية النبي صلى الله عليه و سلم ...... و انه من سلك طريق شيخ و له زي مخصوص يمنع عليه ان يحمل غيره الخ *

It is evident, from the above-quoted preface, that our author

belonged to the Shâfi'î school at the time of composition of the present work.

Frequent corrections and alterations in the MS. suggest that it is an autograph copy.

We are not acquainted with any other copy of the work.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 942.

foll. 6; lines 26; size 8¾ × 6½; 7 × 6.

الرسالة في طريق السادة النقشبنديه

AR RISÂLAT FÎ ṬARÎQ AS SÂDAT AN NAQSHBANDÎYAH.

A very concise but useful treatise on Ṣûfism, containing the mystical teachings and tenets of the Naqshbandîyah order, founded by Khwâja Bahâaddîn Naqshband (*d.* A.H. 791=A.D. 1388). The following eleven mystical principles of 'Abdal Khâliq al Gujdawanî, a famous Ṣûfî of the 6th century A.H., which are regarded as the fundamental beliefs of the Naqshbandîyah order are also briefly discussed in the present treatise, viz.: (i) ياد كرد (ii) باز گشت (iii) نگاهداشت (iv) ياد داشت (v) هوش دردم (vi) نظر بر قدم (vii) خلوة در انجمن (viii) وقوف قلبي (ix) سفر در وطن (x) وقوف عددي (xi) وقوف زماني.

Author: Tâjaddîn bin Zakarîyah bin Sulṭân Al Hindî An Naqshbandî تاج الدين بن زكريا بن سلطان الهندي النقشبدي, a well-known Ṣûfî scholar of India, who settled permanently in Mecca, where he won a reputation for himself in mystical learning, excelling that of the Ṣûfîs of Arabia. The Ṣûfis of Arabia, even in their old age, used to attend his sittings. Our author completed his studies in the following places in India:—Ajmîr, Jawanpûr, Nâgûr and Kashmîr. He first of all received spiritual training, according to the Chishtîyah rule, under Niẓâmaddîn an Nâgûrî (*d.* A.H. 985=A.D. 1577); but afterwards he received training, according to the Naqshbandîya rule, under the following famous Indian Ṣufîs of the said order:—

(i) Shaikh Ilâh Bakhsh (*d.* A.H. 1002=A.D. 1593).

(ii) Sayyid 'Alî bin Qiwâm. a famous Ṣûfî of Jawanpûr.

(iii) Muḥammad Bâqî Naqshbandî (*d.* A.H. 1014=A.D. 1605).

The author remained a follower of the said order till his death. In the beginning of the present work, he quotes his catena (سلسله) in the Naqshbandîyah order, which begins from the Shaikh Muḥam-

mad Bâqî (mentioned above) and ends with the founder of the said order, thus :—

و هذه الطريقة النقشبندية اخذها الفقير الكامل في النقصان و العاجز عنه في معرفة الرحمن تاج الدين عن مهدى الزمان الخواجة محمد الباقي و هو اخذها عن المولوي خوجكي الا ملتكن و هو عن المولوي درويش محمد و هو عن المولوي الزاهد و هو عن الغوث الاعظم الخواجه عبيد الله الاحرار و هو عن شيخ الشيوخ مولانا يعقوب الجرخي و هو عن الخواجة الكبير الخواجة بهاء الحق و الدين المعروف بنقشبند الخ *

A growing love for the holy place compelled our author to leave India for Mecca, soon after the completion of his mystical training. He died in Mecca., A.H. 1050=A.D. 1640; and left behind him a large number of disciples, of whom tho following are specially mentioned by his biographers :—

(i) Mîrza Muḥammad ad Dimashqî (*d.* A.H. 1088=A.D. 1677).
(ii) Aḥmad bin 'Ujail (*d.* A.H. 1074=A.D. 1663).
(iii) Muḥammad bin Aḥmad bin 'Ujail (*d.* A.H. 1097=A.D. 1685).
(iv) Aḥmad bin Yaḥya bin 'Ali (*d.* A.H. 1095=A.D. 1683).

For the present author's life and works see Brock., vol. ii, p. 419; and khulâṣat al Aṣar, vol. i, p. 474, where an independent biography of our author, Tuḥfat as Sâlikîn Fî Dikr 'Tâj al 'Ârifîn, by one of his disciples, Muḥammad bin Ashraf al Ḥusainî, is mentioned. The author of Tadkira' 'Ulamâ'i' Hind, p. 45, gives no details of his life, but refers to him only as a scholar who flourished in the reign of Akbar,

Beginning :—

الحمد لله رب العالمين ...... اعلم و فقك الله تعالى ان معتقدات السادة النقشبندية ...... هو معتقد اهل السنة و الجماعة الخ *

The author, in the preface, tells us that dogmas of the Ṣûfîs of the Naqshbandiyah order are identical with those held by اهل السنة و الجماعة the famous theological school. The work is divided into the following short 6 *Faṣl* :—

I. fol. 2ª الفصل الاول في طريق الوصول الى الله تعالى على طريق السادة النقشبندية اما بمحض الصحبة او بالذكر *

II. fol. 2ᵇ الفصل الثاني في الطريقة الثانية للسادة النقشبندية

III. fol. 3-4ª الفصل الثالث في الكلمات القدسية المأثورة من حضرة الخواجة عبد الخالق الغجدواني و هي احد عشر كلمة مبني طريق السادة النقشبندية *

IV. fol. 4ᵇ-5ª فصل اذا وقع في اثناء الذكر و الاشتغال تفرقة او وسوسة

V. fol. 5ᵇ-6ª فصل في الفناء و البقاء

VI. fol. 6ᵇ فصل في الآداب

'Abdal Gani an Nâbulusî (*d.* A.H. 1143=A.D. 1730) composed a useful commentary on the present work; for copies of which see Berlin, Nos. 2188-9; Cairo, vol. ii, p, 20.

For other copies of the present work see Berlin, No. 2186; India Office, No. 1038/17; Cairo, vol. ii, 312.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

. . . .

No. 943.

foll. 49; lines 7; size 7 × 4½; 4½ × 3½.

بيان كلمة التوحيد

BIYÂN U KALIMAT AT TAWḤÎD.

A rare treatise composed in A.H. 1012, in which the author examines, from the mystical standpoint, the Kalimat at Tawḥîd, viz. لا اله الا الله محمد رسول الله. (There is no God but Allah, and Muḥammad is his Prophet.)

Author: khalîl Muḥammad bin Shaikh 'Abdallatîf خليل محمد بن شيخ عبد اللطيف, a scholar of the 11th century A.H., as is seen from the date of composition of the work. Neither the author nor the work is mentioned in any catalogue.

Beginning:—

الحمد لله الذي خلق خلق الانسان ...... و بعد فيقول اقل عبد الله خليل محمد بن شيخ عبد اللطيف ...... فلذلک شرحت كلمة التوحيد و سميته ببيان كلمة التوحيد و هو تاريخ تاليفه الخ *
١٠١٢

Written in good Naskh, within gold-ruled borders. Not dated; but a seal of one Muḥammad Samî' dated A.H. 1106, on the title-page, tells us that it was written in or before that year.

No. 944.

foll. 82; lines 24; size 8½ × 6; 6½ × 4½.

السمط المجيد

AS SIMṬ AL MÂJÎD.

A Ṣûfî work, concerned mainly with tracing the spiritual pedigrees of the various orders of Ṣûfîs. In the beginning of his work, the author discusses in detail the rites of initiation of novices. The following author's colophon, which is not found in our copy but is quoted in India Office, No. 696/3, tells us that the work was composed in A.H. 1068:—

تم الكتاب المسمى بالسمط المجيد ...... سنة ثمان وستين و الف الخ *

Author: Aḥmad bin Muḥammad bin Yûnus al Badarî al Qudsî al Yamanî al Anṣârî al Dajjajî al QushShâshî احمد بن محمد بن يونس البدري القدسي اليمني الانصاري الدجاجي القشاشي, a distinguished Ṣûfî scholar and author of Arabia of the 11th century A.H. The genealogical table of our author, given in Ṭâj at Tabaqât, vol. xi, fol. 340, ends with 'Alî, the 4th Caliph. According to his own statement on fol. 72[a], he was born in Medina, in A.H. 991, and completed his studies in his native place.

In A.H. 1011 he left Medina for Yaman, and some years after he visited Mecca. We are told by his biographers that in these two places our author attended the lectures of several well-known professors of Islamic learning, and received spiritual training from about 100 Shaikhs of different orders, from whom he received the garment of the said orders; see foll. 31–61, where these orders are enumerated. He was a well-known supporter of the mystical doctrines of Muhiaddin Ibn al 'Arabî (see No. 865 above). He composed more than 50 works, of which, however, only six are enumerated in Brock., vol. ii, p. 392. For three other works of his see Lib. Cat., vol. xi, Nos. 562, 644/2, 3. He died in Medîna, A.H. 1071 = A.D. 1660. See Brock., *loc. cit.*; Tâj at Ṭabaqât, *loc. cit.*; Khulâṣat al Aṣar, vol. i, p. 344. He was buried in Baqi', a famous cemetery in Medina.

Beginning:—

الحمد لله رافع منشور ولايته على مفارق عباده الذاكرين بذكره الخ *

For other copies of the work see Cairo, vol. ii, p. 88; India Office, No. 696/3.

Written in fair Naskh. Dated 1292 A.H.

No. 945.

foll. 120; lines 25; size 8¾ × 5½; 7 × 4.

البوارق النوريه

AL BAWÂRIQ AN NÛRÎYAH.

A rare and valuable work, expounding mystical principles and theories. The mystical theories relating to metaphysics are compared with the theories of the ancient philosophers and the philosophers of Islam. The following Şûfîs are chiefly referred to by our author in the present work:—(i) Ġazzâlî (see No. 833 above); (ii) Muḥîaddîn Ibn al 'Arabî (No. 865 above); (iii) Qûnawî (No. 873 above); (iv) Jundî (No. 874 above); (v) 'Abdalkarîm al Jîlî (No. 885 above); (vi) Jalâladdîn ar Rûmî; See Lib. Cat. (Persian MS.), vol. i, No. 59.

The author occasionally quotes the Qur'ân and Ḥadîş of both the Sunnî and Shî'a sects. The work is divided into the following 8 Bawâriq, each Bâriqa being sub-divided into several Lawâmi':—

(I) foll. 1–24. البارقة الاولى في بيان الوجود و تنزلاته و تحقيق عالم اللاهوت *

(II) foll. 25–35. البارقة الثانية في الاسماء و الصفات

(III) foll. 36–57. البارقة الثالثة في بيان عالم الملكوت و المثال و بيان النفس الناطقة و الروح المنفوخ *

(IV) foll. 58–66. البارقة الرابعة في بيان الطبيعة الكلية و الهيولى و الصورة و الزمان و الحركة و السكون *

(V) foll. 67–86ª. البارقة الخامسة في بيان عالم الشهادة المسمى بعالم الناسوت و عالم الملك *

(VI) foll. 86ᵇ–104. البارقة السادسة في المعاد و حشر الاجساد و بيان جزاء الاعمال ثوابا و جزاء و بيان الجنة و النار *

(VII) foll. 105–114. البارقة السابعة في اشتغال الفقراء و اعمالهم *

(VIII) foll. 114–120. البارقة الثامنة فيما يظهر للسالك حال المراقبة *

Author: 'Abdalḥamîd bin Mu'înaddîn bin Muḥammad Hâshim an Nairîzî عبد الحميد بن معين الدين بن محمد هاشم النيريزي, a Shî'â scholar of Persia; see Kashf al Ḥujub, fol. 26ª, where our author and the present work of his are noticed. The date of our author's death is not given therein; but we learn that he was a scholar of the 11th century A.H. from the fact that he quotes several authorities,

the latest of whom is Bâqir Dâmâd (d. A.H. 1040=A.D. 1630; Lib. Cat., vol. x, No. 624 above). *Cf.* the passage on fol. 120ª, which runs as follows:—

و قد ذكر هذا الحكيم مثل هذا من الحكماء الاقدميين كفيلطوس و فيثاغورس و افلاطن الالهي ...... و من الحكماء المتأخرين السيد باقر داماد ذكر في رسالة له المسمى بالخليفة ما وقع له من التجلي و الاولياء قاطبة متفقون بها الخ *

Beginning:—

الحمد لله الذي تجلى عن هوية غيب ذاته الى الاحدية المطلقة ... ... فسبحان ربك رب العزة عما يصفون و سلام على المرسلين خصوصاً على سيدنا و نبينا ...... محمد مصطفى صلى الله و آله و اصحابه اجمعين ... ... و سميته بالبوارق النورية في اسرار الحقائق الظهورية و هي مشتملة على ثمانية بوارق و على عدة لوامع الخ *

Written in Nasta' lîq. Not dated; apparently 12th century A.H.

No. 946.

foll. 189; lines 11; size 7¼×4; 4½×2½.

الرسالة في التصوف

AR RISÂLAT FÎ AT TAṢAWWUF.

A treatise on Ṣûfîsm, containing moral and mystical instruction, based on the Qur'ân, Ḥadîṣ and sayings of the Ṣûfîs, divided into 36 Hidâyah. Each Hidâyah begins thus:—

ايها الاخ الصالح *

Author: Muḥammad bin Sayyid Muḥammad al Gadâ'î al Qannawjî Ar Rasûldâr محمد بن سيد محمد الگدائي القنوجي الرسولدار, a scholar of Qannawj, who flourished in the 11th century A.H. In Taḏkira-i 'Ulamâ-i Hind, p. 83, we are told that our author's father was one of the teachers of Aurangzib (*d.* A.H. 1068–1118=A.D. 1658–1707).

Beginning:—

الحمد لله الذي خلق الملك و الملكوت و لم يكونا شيأ .....

اما بعد فيقول العبد المسكين محمد ... بن سيد محمد الكداني الرسولدار القنوجي *

We are not acquainted with any other copy of the work.

Written in bold good Naskh, within gold-ruled borders. Bears a frontispiece. Not dated. A seal of one Fakhr al Islâm Khân, dated A.H. 1188, tells us that the copy was written in or before that year.

No. 947.

foll. 10; lines 13; size $7\frac{1}{2} \times 5\frac{1}{2}$; 6×4.

الرسالة في التوحيد و التصوف و آداب المريد

AR RISÂLAT U FÎ AT TAWḤÎD WA AT ṬAṢAWWUF WA 'ÂDÂB AL-MURÎD.

The above is the title as given on the title-page; but on a fly-leaf attached to the MS., it is designated Ar Risâlat u fî Shubh Taridu 'Alà al Murid الرسالة في شبه ترد على المريد. The treatise is not mentioned in any catalogue under either of these titles. It contains 36 questions, chiefly relating to Ṣûfî dogma, followed by the replies to each, which are based on the joint opinions of the following four Imâms, viz., Abû Ḥanifa, Mâlik, Shâfi'î and Aḥmad bin Ḥanbal The questions are introduced in the following different styles, viz., (i) السوال, (ii) المسألة, (iii) اذا سألك سائل, (iv) ان قيل لك; and the replies begin with the following words, viz., (i) الجواب, (ii) اقول, (iii) قل. The author's name is not mentioned anywhere in the body of the work; but some one, in the following note on the title-page, tells us that the author was a scholar of the 11th century A.H.: المصنف من علماء القرن الحادي عشر. The paper and the handwriting also suggest this period; and the frequent corrections and alterations suggest that the present MS. is an autograph copy.

Beginning:—

الحمد لله رب العالمين و صلى الله على سيدنا محمد و على آله وصحبه اجمعين اما بعد فهذه مسائل نفيسة في علم التوحيد و التصوف

اذا اتفق الامر و يسأل عنها يعجز عنها اكبر صوفي مدقق في علم التوحيد ...... وهي منخوبة من كتب شتى و اتفق عليها الائمة الاربعة رضوان الله تعالى عليهم اجمعين لان التصوف لايتم الا على مقتضى ما اتى به الشرع المحمدي الخ *

The first question begins thus :—

السوال الاول فاذا سألک سائل و قال لک ما معنى لا اله الا الله فقل لا معبود بحق *

The reply runs as follows :—

الا الله و اصلها الايمان و فرعها الاسلام و ثبوتها الاحسان الخ *

An anonymous work of the same nature is mentioned in Berlin, No. 3483; but the contents of the latter do not agree with the contents of our treatise.

No. 948.

foll. 34; lines 29; size 8½ × 5½; 7 × 4.

سبيل الاذكار و الاعتبار

SABÎL AL ADKÂR WA AL I'TIBÂR.

A rare treatise, expounding concisely, from the mystical point of view, the mysteries of the creation of man, the various stages of human life from birth to death, the conditions of the soul in the period intervening between death and the Day of Resurrection, and the life of man in the next world. The work was composed in A.H. 1110, and is divided into the following five 'Umr :—

(i) foll. 3–7. ... العمر الاول من حين خلق الله آدم عليه السلام
فلم يزل تنتقل من صلب الى رحم و من رحم الى
صلب الى ان خرج كل واحد منهم من بين ابيه
وامه *

(ii) foll. 7b–21a. العمر الثاني من حين خروج الانسان من ابويه
الى الدنيا الى وقت موته الخ *

(iii) foll. 21b–27a. العمر الثالث من حين خروج الانسان من الدنيا
الى الموت الى ان يبعثه الله بالنفخ في الصور
و تلك مدة البرزخ *

(iv) foll. 27ᵇ–30ᵃ. العمر الرابع من حين خروج الانسان من قبرة او من حيث شاء الله بالنفخ فى الصور *

(vi) foll. 30ᵇ–34. العمر الخامس من وقت دخول الانسان فى الجنة الى الابد *

Author: As Sayyid 'Abdallâh bin 'Alawî bin Aḥmad bin al Ḥaddâd Bâ'alawi السيد عبد الله بن علوي بن احمد بن الحداد با علوى. Our author, who traced his descent from 'Alî, the 4th Caliph, was born in Medina, in A.H. 1044; and completed his studies there. In A.H. 1079 he came to Mecca, where he spent the greater portion of his life in literary pursuits and pious devotion. His biographers tell us that he enjoyed an equal reputation as Ṣûfî, scholar and author. Six of his works are enumerated in Brock., vol. ii, p. 407. He was a well-known supporter of the practice of visiting the tombs of the saints (مسالة زيارة القبور); and himself visited a number of Islamic countries with this object. He died in A.H. 1132 = A.D. 1719. See Silk ad Durar, vol. iii, p. 91; Bûhâr Library, vol. ii, No. 129; Brock., *loc. cit.*

Beginning:—

سبحانک لا علم لنا الا ما علمتنا انک انت العليم الخبير الحمد لله الواحد القهار العزيز الغفار .... احمد بما حمد نفسه و بما حمده عبادة المخلصون و اسم هذا المؤلف سبيل الاذكار و الاعتبار *

Written in fair Naskh. Dated A.H. 1202.

No. 949.

foll. 45; lines 16; size 8×6; 5½×4.

اتحاف السائل باجوبة المسائل

ATḤÂF AS SÂ'IL BI AJWIBATI AL MASÂ'IL.

A rare work (of which the first folio is missing in the present copy), containing replies to certain questions connected with Ṣûfîsm, referred to the author by one 'Abdarraḥmân. Neither the work nor the author is mentioned in any catalogue; but its subject-matter is identical with that of a composition having the same title by

'Abdallâh bin 'Alî al-Ḥaddâd عبد الله بن علي الحداد (*d.* A.H. 1132=A.D. 1719; see No. 948 above), noticed in Silk ad Durar, vol. iii, p. 91; and we may safely take it to be the same work. It was composed in A.H. 1072, as appears from the following colophon:—

و كان الفراغ من املائه ...... سنة اثنين و سبعين الف من الهجرة *

The present copy of the work opens abruptly thus:—

العلم و الحكم ماجرى به القلم .... اما بعد فقد طلب مني الشيخ الزكي ... عبد الرحمن جوابا من عدة مسائل الخ *

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 950.

foll. 7; lines 73; size 8×6; 5½×3.

ارجوزة المصطلح

URJÛZAT AL MUSṬALAḤ.

A rare treatise, containing a metrical explanation in 1,000 couplets of technical terms used by the Ṣûfîs. The above title is given to the treatise by the author himself in the following hemistich: اني سميتها ارجوزة المصطلح. No mention of any treatise under this title is found in any catalogue, however. A treatise containing 1,000 couplets, entitled Urjûzah, by Musṭafâ Bakrî (*d.* A.H. 1162=A.D. 1748) is mentioned in Berlin, No. 8162/4; but its subject-matter does not agree with that of the present treatise. The two works are clearly by the same author, however. Cf. the following hemistich at the end of the present Urjûzah: ومصطفى البكري حرر نظماً in which Musṭafâ al Bakrî refers to himself as the author of the treatise. Again, in the following couplet:—

اني لخصت في الالفيه فصلا في اصطلاح الصوفيه

he mentions another composition of his, entitled Al Alfîya, which is a work by the same Musṭafâ. See Berlin, No. 3053. In Silk ad Durar, vol. iii, pp. 191–200, 222 works of Musṭafâ Bakrî are enumerated; but the present treatise is not one of them. Notices of 53 of his works are found in Berlin, vol. x, p. 386. The author's full name runs as follows: Musṭafâ bin Kamâladdîn bin 'Alî bin Kamâladdîn bin 'Abdal Qâdir Muḥiaddîn aṣ Ṣiddîqî al Ḥanafî ad Dimashqî al Bakrî مصطفى بن كمال الدين بن علي بن كمال الدين بن عبد القادر محي الدين

الصديقي الحنفي الدمشقي البكري. He was a prominent Ṣûfî author of the 13th century A.H., and belonged to the Ḥanafî School. He was born in Damascus, in A.H. 1099; and having lost his father in childhood, was brought up by his uncle, Aḥmad bin Kamâladdîn (*d.* A.H 1117=A.D. 1705), under whom he studied for some years. He completed his studies in Damascus under the leading teachers and professors; and received his first spiritual training, according to the Khalwatîyah rule, from Shaikh 'Abdallaṭîf al Khalwatî (*d.* A.H. 1121=A.D. 1709), who granted him a license for Ṣûfîsm. In A.H. 1122 he left Damascus for Jerusalem, where he lived about four years and attended the lectures of eminent professors. In A.H. 1126 he returned for a few years to his native place; and afterwards went to Mecca, Medina, Ḥamât, Bağdâd, Egypt and other places. We are told by his biographers that, in the course of his journeys, he received spiritual training, according to the Qâdirîyah rule, in Ḥamât, from Shaikh Yûnus al Qâdirî, and again, according to the Naqshbandîyah rule, in Mecca, from Ṣûfî Mûrâd Bakhsh (*d.* A.H. 1169=A.D. 1755). He spent the greater part of his life in Damascus and Egypt, where he left a large number of pupils and disciples. Sulaimân Pâsha, Governor of Damascus, and Rajab Pâsha of Egypt used to attend the sittings of our author. He died in Egypt, A.H. 1162=A.D. 1748 (though Brock., vol. ii, p. 308, merely mentions that he was alive in A.H. 1137) See Silk ad Durar, *loc. cit.*; Tâj aṭ Ṭabaqât, vol. xii, fol. 759.

The work opens thus:—

قال الفقير الكبير المصطفى سبط البشير نجل صديق صفا

Written in ordinary Naskh. Not dated; apparently 13th century A.H.

No. 951.

foll. 10; lines 25; size 8×5; 7×4.

الفتوحات الالهية في التوجهات الروحية

AL FUTÛḤÂT AL ILÂHÎYAH FÎ AT TAWAJJUHÂT AR RÛḤÎYAH.

A concise Ṣûfî treatise, dealing with الحقيقة المحمدية (the doctrine that the light, or original essence, of Muḥammad, was created before all things). The subject is discussed in detail in the well-known history of the Prophet, entitled Mawâhib al Ladunnîyah, vol. i, p. 12. The Wahhabîs (see Lib. Cat., vol. x, No. 585) reject the

doctrine and say that it is an invention of the Ṣûfîs (see Hughes' Dictionary of Islâm, p. 162). The present treatise also discusses briefly التوجهات الروحية (the attraction exercised by one soul on another, through mystical communion).

Author: Muḥammad bin 'Abdalkarîm al Madanî ash Shâfi'î محمد بن عبد الكريم المدني الشافعي, commonly called As Sammân السمان.

He was born in Medina, where he studied under Muḥammad bin Sulaimân (*d.* A.H. 1194=A.D. 1780) and many others; and was a disciple of Mustafâ Bakrî (see No. 950 above). He died in A.H. 1189 =A.D. 1775. See Silk ad Durar, vol. iii, p. 60.

Beginning:—

الحمد لله الذي جعل محبته صلى الله عليه و سلم مبني اساس الايمان .... و بعد فهذه رسالة لطيفة و كلمات ظريفة تتضمن التوجه الروحي اليه صلى الله عليه و سلم .... و سميتها بالفتوحات الآلهية في التوجهات الروحية الخ *

We are not acquainted with any other copy of the work.

Written in rough Naskh. Not dated; apparently 13th century A.H.

No. 952.

foll. 50; lines 21; size 7¼ × 5; 6⅛ × 3⅞.

زبدة الرسائل الفاروقية و عمدة المسائل الصوفيه

ZUBDAT AR RASÂ'IL AL FÂRÛQÎYAH WA 'UMDAT AL MASÂ'IL AṢ ṢÛFÎYAH.

An Arabic translation of certain passages, dealing with important mystical principles, selected from the first part of the well-known Persian work on Ṣûfism, entitled Maktûbât (for a copy of which see Persian Hand-list, No. 1388), by Mujaddid Alf Ṣânî (*d.* A.H. 1035=A.D. 1626).

By Yûnus An Naqshbandî يونس النقشبندي. Neither the present translation nor its author is mentioned in any catalogue; and our works of reference do not provide us with any account of the latter. He was evidently a scholar of the 12th century A.H.; *cf.* his reference on fol. 3ᵇ to his Shaikh 'Alî bin Aḥmad al Kizabrî (*d.* A.H.

1165=A.D. 1751; see Silk ad Durar, vol. iii, p. 205), viz: رأيت شيخنا الكزبري.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين و على آله وصحبه اجمعين .... و بعد فيقول اسير الذنوب .... سمي صاحب الحوت ...... طالما كنت اطلب مجلدات غوث المحققين .... شيخ مشائخنا الشيخ احمد الفاروقي النقشبندي جزاه الله من هذه الامة الخ *

The translation begins on fol. 2ᵃ thus:—

قال الامام الرباني مجدد الف الثاني قدس سره و نفعنا به في معارف الصوفية ...... اعلم ان معارف الصوفية و علومهم في نهاية سيرهم و سلوكهم انما هي علوم الشريعة الخ *

Written in ordinary Naskh. Not dated; apparently 13th century A.H.

No. 953.

foll. 7; lines 7; size 8¼ × 6; 6 × 8½.

الرسالة في التصوف

AR RISÂLAT FÎ AT TAṢAWWÛF.

A rare treatise, in which certain points of Ṣûfîsm are discussed, but which deals chiefly with the virtues of Shaikh Khâlid Ash Sharazûrî (d. A.H. 1231=A.D. 1816; see Aṣfâ al Mawârîd, Hand-list, No. 2441), a famous Ṣûfî, specially known as an opponent of Wahhâbî doctrines (see Lib. Cat., vol. x, No. 585). The present treatise was composed by a disciple of the said Shaikh, and was sent to him while he was in Bagdâd.

Author: 'Usmân bin Sanad Al Baṣrî عثمان بن سند البصري, a disciple of the above-mentioned Shaikh Khâlid and the author of Aṣfâ al Mawârîd, mentioned above. He died in A.H. 1250=A.D. 1834. See Iktifâ al Qunû', p. 434. For other works of our author see Berlin, Nos. 10125, 10153, 10154.

Beginning:—

الحمد لله الذي شرح للعارفين صدره الخ *

Written in fair Naskh. Not dated; apparently 13th century A.H.

An anonymous note on the title-page, indicating the subject-matter of the work and the author's name, runs thus:—

هذه رسالة كتبها مولانا و شيخنا الشيخ عثمان بن سند البصري ......

و ارسلها الى الشيخ خالد ...... في محروسة بغداد *

The writer of the above note, in referring to the author of the treatise, uses the phrase شيخنا (my master); and was, therefore, a pupil of the author. He is also the scribe of the present copy, since the handwriting of the note is identical with the handwriting of the MS.

No. 954.

foll. 27; lines 13; size 8×5; 6¼×4.

الرسالة في تعريب مكاتبات الامام الرباني

AR RISÂLAT U FÎ TA'RÎB AL MAKÂTABÂT AL IMÂM AR RABBÂNÎ.

An Arabic translation of 89 Persian letters, addressed to a number of nobles of different countries and conveying mystical instruction, contained in Maktûbât of Mujaddid Alf Ṣânî (see No. 952 above). The name of the translator does not appear anywhere in the body of the work; but a note on the title-page, which runs thus: رسالة في تعريب مكاتبات الامام الرباني لمحمد صالح افندي tells us that he was one Muḥammad Ṣâliḥ Afandi, a Turkî scholar. Another note in the Turkî language tells us that the translator was a Turkî scholar of the 13th century A.H.

Beginning:—

باسمه و سبحانه تعالى و سلام على عباده الذين اصطفى سلام قولا

من رب رحيم كتاب مرقوم يشهد بها المقربون الخ *

We are not acquainted with any other copy of the present translation.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

MIXED CONTENTS IN ṢÛFÎSM AND ASCETICISM.

No. 955.

foll. 30; lines 17; size 6½ × 5; 6 × 3½.

المجموعة في التصوف

AL MAJMÛ'AH FÎ AT TAṢAWWÛF.

The present Majmû'ah contains two treatises on Ṣûfîsm by the same author, viz., Muḥiaddîn Muḥammad bin 'Alî, commonly called Ibn Al 'Arabî محي الدين محمد بن علي ابن العربي (*d.* A.H. 638=A.D. 1240; see No. 865 above).

I. foll. 1–21 كتاب الكنه مما لابد للمريد منه. Kitâb Al Kunh Mimmâ Lâd Budda Lil Murîdi Minhu. A treatise dealing with the duties of novices, divided into five *Bâb*, the last of which is subdivided into five *Faṣl*. The contents of the work are fully described in Berlin, No. 2900.

The colophon of the author quoted by the scribe, which runs thus: تم الكتاب و الحمد لله حق حمده بمدينة موصل ...... سنة احدى و ستمائة tells us that the present work was composed in Mawṣil in A.H. 601.

This is followed by the colophon of the scribe quoted below, which tells us that our MS., dated A.H. 778, was transcribed from an autograph copy :—

هذا آخر ما وجدته بخط المصنف الشيخ الامام المحقق محي الدين محمد بن علي ابن العربي غفر الله له ...... فرغ من كتابته الفقير الى الله تعالى ابو بكر بن اسحاق بن ابراهيم الزاهدي ...... شهر جمادى الاولى سنة ثمان و سبعين و سبعمائة *

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين و صلى الله على سيدنا محمد و آله و سلم سألت ايها المريد المسترشد عن كنه مالا بدلك منه فاجبتك في هذه الاوراق على ما سألت *

For other copies of the work see India Office, No. 660; Goth., No. 914; Cairo, vol. ii, p. 144; Berlin, *loc. cit.*

Written in fair Naskh. Dated A.H. 778.

Scribe : ابو بكر بن اسحق بن ابراهيم الزاهدي.

II. foll. 23–30. نسبة الخرقة و شروطها. Nisbat Al Khirqa, Wa Shurûṭuhâ. A treatise in which is discussed the validity of the practice of investing novices with the sacred garment (خرقة). The conditions under which the investiture should be made are also enumerated. The work is chiefly based on the Qur'ân and Ḥadîṣ. At the end, the author enumerates the Shaikhs from whom he himself received garments.

Beginning :—

الحمد لله الذي خلع على عباده اهل العناية باسمائه الحسني الخ *

For other copies of the work see India Office, No. 657/3; Berlin, No. 2081/2.

Abû Bakr Isḥâq, the scribe of the former treatise, is clearly the scribe of the present treatise also, since the handwriting is the same.

Written in fair Naskh. Not dated; apparently 8th century A.H.

No. 956.

foll. 57; lines 23; size 7¼ × 6 : 5½ × 6.

المجموعة

AL MAJMÛ'ÂH.

The present Majmû'ah contains six treatises on Ṣûfîsm (together with quotations from the sayings of certain Ṣûfîs), composed by the same Muḥiaddin Ibn al 'Arabî محي الدين ابن العربي, see No. 955 above. All these treatises were transcribed by عبد الرحمن بن خواجه محمود in the following months, viz., Rabî' II, Jumâdâ I, Jumâdâ II and Rajab, of the year A.H. 1017.

I. foll. 1–6ᵃ. كتاب الفناء في المشاهدات Kitâb Al Finâ' Fi Al Mushâhadât. A treatise expounding the mystical stage known as فناء (absorption into the Deity) and the spiritual experiences enjoyed in the same. The author, in the preface quoted below, solemnly warns Ṣûfîs against giving out commonly the revelations and mystical secrets of this stage. The following Ḥadîṣ from Ṣaḥîḥ Bukhârî (see Lib. Cat., vol. v, part i, No. 129), is quoted in support of this injunction :—

كذا قال ابو هريرة رضي الله عنه فيما ذكر البخاري في صحيحه حملت

عن النبي صلى الله عليه و سلم جرابين من العلم فاما الواحد فبثثته فيكم و اما الاخر فلو بثثته قطع مني هذا البلعوم الخ *

The author on fol. 5b, in connection with a certain theory, says that it will be discussed again in Futûhât al Makkîyah (ستَرِد ذكرها في الفتوحات الالهية المكية), a well-known large work of our author, composed in Mecca in A.H. 629 (see No. 865 above). Hence we may conclude that the present treatise was composed in Mecca in or before that year.

Beginning :—

قال المنشئ لهذا الكتاب رضي الله عنه ...... الحمد لله الذي قدر و قضى و حكم و امضى و رضى و ارضى و تقدس عظمة و جلالا ...... و تنزه ان يكون جوهرا و عرضا .... و هذا الفن من الكشف و العلم يجب ستره عن اكثر الخلق بما فيه من العلو ففوزه بعيد و التلف فيه قريب الخ *

For other copies of the treatise see Berlin, No. 2945; Wien, No. 1910; Br. Mus., No. 886/17.

In all these copies the word Mushâhada, occurring in the title of the work, is given in the singular form; but in our copy it is used in the plural form (Mushâhadât).

Written in Naskh. Dated 7th Jumâdâ I, A.H. 1017.

II. foll. 6b–10a. مفتاح الغيب Mîftâh Al Gaib. A treatise relating to the subject of علم الهي or mystical knowledge of God.

Beginning :—

الحمد لله المتفرد بعلم المفاتح الاول المنعوت بما سبحانه من كونه متكلما في الازل الفاتح بها مغاليق الغيوب الخ *

For other copies of the work see Berlin, No. 2962; Br. Mus., No. 886/22.

In our copy, the first word of the title occurs in the form of the singular; but in the other copies, referred to above, the word is used in the plural form.

Written in fair Naskh. Dated 10th Jumâdâ I, A.H. 1017.

III. foll. 10b–16a. مقام القربة Muqâm Al Qurbah. A treatise dealing with the definition of مقام القربة a mystical stage for which also see No. 891 above, and the spiritual experiences enjoyed in the same. The author, in the following passage on fol. 14a, refers to another work of his, viz., Kitâb al Khalwat (see No. 885 above), thus: كما ذكرناه في كتاب الخلوة.

Beginning:—

الحمد لله الذي يخصص من شاء من عباده بخصائص علوم الالهام الخ *

For other copies of the treatise see Berlin, No. 2910; Br. Mus., No. 886/19; Cairo, vol. vii, pp. 15–21, 45.

Written in fair Naskh. Dated 16th Jumâdâ, A.H. 1017.

Foll. 16b–18a. Contains quotations from the sayings of the following famous Ṣûfîs: Abu'l Hasan Kharqânî; Dûn Nûn Miṣrî; Sahl bin 'Abdallâh.

IV. foll. 18b–24a. مراتب علوم الوهب Marâtib U 'Ulûm Al Wahb. A treatise expounding the various stages of progress in the Divine knowledge, and the spiritual experiences enjoyed by novices in each of those stages.

Beginning:—

قال منشيه رضي الله الحمد لله مفتح الفهوم و فاتح مغالق العلوم عن السر المكتوم المنزل من المقام القديم الى حضرة التعليم الخ *

For other copies of the treatise see Berlin, No. 2946; Br. Mus., No. 886/18; Cairo, vol. vii, p. 371.

Written in fair Naskh. Dated 6th Rabî' II, A.H. 1017.

V. foll. 24b–29. نسخة الخلق Nuskhat Al Khalq. A treatise expounding the mysteries of the creation of the world and of Adam, with a brief discussion of the pre-eminence of men among the creatures of God.

Beginning:—

الحمد لله الذي جعل الانسان الكامل معلم الملك الخ *

For the only other known copy of the treatise see Br. Mus., No. 886/15.

Written in fair Naskh. Dated 5th Jumâdâ I. A.H. 1017.

VI. Foll. 30–57. كتاب الاسفار في نتائج الاسفار Kitâb al Isfâr Fî Natâ'ij Al Asfâr. A very rare treatise expounding the mystical lore connected with the existence of God, the creation of man, the mystical changes which occur and the various stages of man's progress in the Divine knowledge.

Beginning:—

الحمد لله الكائن في العما الموصوف بالاستواء الخ *

We are not acquainted with any other copy of the treatise.

Written in fair Naskh. Dated 3rd Rajab, A.H. 1017.

No. 957.

foll. 8; lines 23; size 7¼ × 6; 5½ × 3.

المجموعة

AL MAJMŪ'AH.

The present Majmū'ah contains three treatises on Ṣūfism, written in good Naskh. Not dated; apparently 11th century A.H.

I. foll. 1–2ᵇ. زاد الطالبين Ẕâd Aṭ Ṭâlibîn. A treatise expounding the following five points:—

(i) ذكر (recital of prayers). (ii) مخالفة نفس (resistance to the evil side of man's nature). (iii) ترک دنیا (renunciation of the world). (iv) توكل (reliance on God). (v) رضا (cheerful acceptance of God's decrees).

Neither the author nor the treatise is mentioned in any catalogue; but the following note on the first folio, which runs thus: للشيخ علي بن حسام الدين المتقي tells us that the treatise is by 'Alî bin Ḥusâmmaddîn al Muttaqî (d. A.H. 975=A.D. 1665; see Lib. Cat., vol. v, part ii, No. 425).

In the absence of any direct evidence to the contrary, we may safely accept this statement.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله اجمعين فصل فى الذكر ينبغي للطالب ان يذكر الله تعالى دائما و خفية الخ *

II. foll. 2ᵇ–5ᵇ. اسرار العارفين Asrâr Al 'Ârifîn. A treatise expounding the mysteries underlying certain principles of Ṣûfism, and enumerating the duties of novices, divided into 29 short *Faṣl*. The treatise and its author, Ḥusâmaddîn, are mentioned in Ḥâj. Khal., vol. i, p. 281, thus: اسرار العارفين و سير الطالبين للشيخ حسام الدين. This statement is supported by a note on the first folio of our copy, which runs thus: هذا ايضاً لعلي بن حسام الدين, and which tells us that this is also the work of 'Alî bin Ḥusâmaddîn علي بن حسام الدين, the author of the preceding treatise.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد سيد المرسلين و على آله و اصحابه الطاهرين اما بعد فان رباع الفقر قد خربت

و دیارة قد و هفت ...... فاردت ان اکتب کتابا في علم السالکین و الفقراء

العارفین ...... و سمیته اسرار العارفین و سیر الطالبین الخ *

III. foll. 5b–8. الرسالة في الفقر Ar Risalat Fi Al Faqr. A treatise dealing with the mystical stage known as Faqr (poverty), and with the virtues of the same. The scribe in his colophon, quoted below, tells that the present Mukhtaṣar comprises the sayings of Shihâbaddîn As Suhrawardî (*d.* A.H. 632=A.D. 1234; see Lib. Cat., vol. x, No. 519). The title is not given anywhere in the body of the treatise. The title given above we have borrowed from Berlin, No. 3161, where a copy of the work is described, and the authorship ascribed to the above-mentioned Shihâbaddîn As Suhrawardî شهاب الدین السهروردي.

Beginning:—

الحمد لله الذي یعلم میکائیل البحار سألني بعض الاصد قاء و فقهم

الله تعالی من شرح الفقر الخ *

The colophon of the scribe runs thus:—

تمت بعون الله و حسن توفیقه ...... هذا الکلام مختصر مفید فی

مدح الفقر ...... من مقالة الشیخ العارف .... شهاب الملة و الدین

السهروردي الخ *

Only one other copy of the treatise is known to us, viz., Berlin, *loc. cit.*

No. 958.

foll. 64; lines 24; size 7¼ × 5; 6 × 3.

المجموعة

AL MAJMÛ'AH.

The present Majmû'ah contains two treatises on Ṣûfîsm by the same author.

I. foll. 1–5. التلویحات الصوفیة At Talwiḥât As Ṣûfîyah. A treatise expounding mystical theories, relating to the existence and other attributes of God and man, divided into ten Talwîḥ. One Muḥammad Bâqir, in a note on the last folio, which is followed by his seal, dated A.H. 1215 (محمد باقر ۱۲۵۰ بخط مصنف), tells us that

the present MS. is an autograph copy. This is confirmed by the author's colophon, and by the frequent alterations and corrections. The handwriting and the paper of the MS. suggest that it was most probably written in the 12th century A.H.

Author: Ṣûfî bin Jawhar al Jhanjhânî صوفي بن جوهر الجهنجهاني. Neither the author nor the treatise is mentioned in any catalogue; but from what has been said above, we may conclude that the author was a scholar of the 12th century A.H. He refers to himself as Jhanjhânî (i.e., a resident of Jhanjhân, a small town in Upper India).

Beginning:—

الحمد لله الذي قام بوحدانية ذاته و ظهر بتعدد صفاته ...... و بعد فيقول العبد الضعيف صوفى بن جوهر الجهنجهاني الشريف ...... هذه الاوراق المسماة بالتلويحات الصوفيه الخ *

The colophon runs thus:—

اقتصرت على ما اشرنا اليه من التلويحات العشرة الكاملة حامدا لله تعالى و مصليًا على نبيه و رسوله محمد و آله و اصحابه اجمعين الخ *

Written in fair Naskh.

II. foll. 6–45 هداية الصوفية. Hidâyat Aṣ Ṣûfiyah. A treatise (by the same author) explaining technical terms, and expounding certain important philosophical principles. The following reliable Ṣûfîs are quoted in the present work:—

(i) 'Abdalmalik bin Ḥabîb (d. A.H. 238=A.D. 852; see Mirât al Janân, fol. 153).

(ii) Junaid Bagdâdî (d. A.H. 297=A.D. 909; see No. 910 above).

(iii) Shiblî (d. A.H. 334=A.D. 945; see No. 910 above).

(iv) Abû Ṭâlib al Makkî (d. A.H. 386=A.D. 996; see No. 826 above).

(v) Abu'l Ḥasan Kharqinî (d. A.H. 425=A.D. 1033; see Nafaḥat, p. 336).

(vi) Gazzâlî (d. A.H. 505=A.D. 1111: see No. 833 above).

(vii) Yûsuf al Hamadânî (d. A.H. 535=A.D. 1043; see Nafaḥat, p. 428).

(viii) Abû Madyan (d. A.H. 590=A.D. 1193; see Nafaḥat, p. 615).

(ix) Muḥîaddin Al 'Arabî (d. A.H. 638=A.D. 1240; see No. 865 above).

(x) Qûnawî (*d.* A.H. 673=A.D. 1274; see No. 873 above).
(xi) 'Alâaddawlah as Samnânî (*d.* A.H. 736=A.D. 1337; see No. 905 above).

Beginning:—

الحمد لله الذي وهب الاسرار لارباب المشاهدات و الابصار ...... اما بعد فيقول العبد الضعيف صوفي بن جوهر الجهنجهاني الشريف ...... هذه رسالة نورية مسماة بالهداية الصوفية الخ *

Like the former, the present treatise is not mentioned in any catalogue. The hand writing being the same, we may take this also to be an autograph.

No. 959.

foll. 134; lines 22; size 10×7; 9×6½.

المجموعه

AL MAJMÛ'AH.

The present Majmû'ah contains (together with quotations from various works) seven treatises; of which the first six are on Ṣûfîsm, while the seventh is a brief account of the Prophet's birth. Though the condition of the MS. does not suggest that any part of the original contents is missing, Muḥammad bin Aḥmad Zuhrân, a scholar of the 11th century A.H., and once an owner of the MS., in discussing a certain point in a note on the margin of fol. 61ᵇ, which is quoted below, says that the subject is fully discussed in the first treatise of the Majmû'ah, viz., Mushkil al Iḥyâ' by Gazzâlî (*d.* A.H. 505=A.D. 1111):—

و قدمر هذا في كلام من نقل عن العلماء عقب رسالة الاملاء على مشكل الاحياء وهي اول هذا المجلد *

This treatise (of which only one copy is known, viz., Berlin. No. 1714) is, however, wanting in our copy of the present Majmû'ah, and was evidently removed before the MS. came into the possession of our Library. The above-mentioned Muḥammad bin Aḥmad Zuhrân has made frequent marginal notes on all the treatises, and has pointed out certain errors contained in these works. The

contents of the present Majmû'ah were transcribed in the beginning of the 10th century A.H. (see colophons of treatises Nos. i and iv). All the treatises appear to have been written by the same scribe, as the handwriting and paper are identical. The scribe possibly mentioned his name at the end of the first treatise, which is missing from our copy; elsewhere, the name of the scribe is omitted.

I. foll. 1–47. الرسالة المكية في خلوة الصوفيه Ar Risâlat Al Makkîyah Fi Al Khalwat Aṣ Ṣûfîyah. A copy of a treatise believed to be unique. Ḥâj. Khal., vol. iii, p. 445, mentions the work thus: الرسالة المكية للشيخ الامام قطب الدين عبد الله بن محمد بن ايمن الاصفيدى.

The fact that he gives no description of the work, and does not even quote the beginning, suggests that he was unacquainted with any copy of the same. The treatise expounds certain mystical principles and practices, and deals with the duties both of Shaikhs and novices. It is divided into the following 23 *Bâb*:—

(i) fol. 3ª. باب فان قيل كيف الطريق الى الله تعالى *

(ii) foll. 3ᵇ–4ª. باب هذا العلم الذي به يصح معارفه *

(iii) foll. 4ᵇ–5ª. باب علوم الشريعة اصول و فروع *

(iv) foll. 5ª–6ª. باب لابد للمريد من شيخ كامل يقتدى به *

(v) foll. 6ª–8ª. باب اذا صدقت ارادة الطالب واشتد شوقه الى سلوك الطريق *

(vi) fol. 8ª. باب تصحيح البداية على ما يخصها استاذ الطريقة ابو القاسم الجنيد *

(vii) foll. 8ª–8ᵇ. باب الشرط الاول دوام الوضوء *

(viii) foll. 8ᵇ–9ª. باب الشرط الثاني دوام الصوم و تقليل الغذاء عند الافطار *

(ix) foll. 9ª–9ᵇ. باب الشرط الثالث دوام السكوت الاعن ذكر الله *

(x) foll. 9ᵇ–15ª. باب الشرط الرابع دوام الخلوة *

(xi) foll. 15ᵇ–25ª. باب الشرط الخامس دوام ذكر الله تعالى باللسان مع حضور القلب *

(xii) foll. 25ᵇ–28ª. باب الشرط السادس دوام نفى الخواطر *

(xiii) foll. 28ᵇ–30ª. باب الشرط السابع دوام ربط القلب بالشيخ من جهة الارادة التامة *

(xiv) foll. 30ª–31ª. باب الشرط الثامن دوام ترک الاعتراض على الله تعالى *

(xv) foll. 31^b–32^a. باب على السالک ملازمة انواع العبادات في جميع احواله *

(xvi) fol. 32^a. باب في ذكر آدابهم في محاوراتهم *

(xvii) fol. 33^a. باب في مراعات ما يجب رعايته *

(xviii) fol. 33^b. باب ان الله تعالى بعث النبي صلى الله عليه و سلم ليكون داعياً للامة *

(xix) fol. 34^a. باب في التصوف و مذهبهم *

(xx) fol. 35^a. باب في المعرفة *

(xxi) foll. 35^b–41^a. باب يجب على السالک ان يعرف اصول الدين *

(xxii) foll. 41^b–45^a. باب في شيءٍ من واقعات اهل الخلوة *

(xxiii) foll. 45^b–47^b. باب في شرف هذه الامة المرحومة *

Author: 'Abdallâh bin Muḥammad bin Ayman al Iṣfahî dî عبد الله بن ايمن الاصفهيدي. Ḥâj. Khal., *loc. cit.*, tells us nothing as to the author's period; but from the following Catena (سلسلة) of the author ending with the Prophet, which is given on foll. 19^a–19^b, we learn that he was a Ṣûfî of the 8th century A.H., since he refers to the famous Ṣûfî 'Abdarraḥmân Kasraqî (*d.* A.H. 700=A.D. 1300; see Mujmal Faṣîḥî, fol. 200^b)* as the Shaikh of his own Shaikh, Burhân-addîn:—

فقال علي كيف اذكر يا رسول الله قال عليه السلام غمض عينيک واسمع مني ثلاث مرات ثم قلها ثلث مراتٍ و انا اسمع فقال النبي صلى الله عليه و سلم لا اله الا الله و علي يسمع ثم قال علي لا اله الا لله ثلث مرات و النبي يسمع ثم لقن على رضى الله الحسن البصري و هو لقن حبيب العجمي و هو لقن داؤد الطائي و هو لقن معروف الكرخي و هو لقن السري السقطي و هو لقن الجنيد و من جنيد الى على الرود باري و منه الى ابي علي الكاتب و منه الى ابي عثمان المغربي و منه الى ابي القاسم الكوركاني و منه الى ابي بكر النساج و منه الى احمد الغزالي و منه الى ابي النجيب السهروردي و منه الى عمار بن يا سرو منه الى نجم الدين الكبري و منه الى على لاله و منه الى احمد الكورباني و منه الى عبد

* He was born in A.H. 639, according to Jâmî, in his famous work, Nafaḥât, p. 503. Jâmî omits the date of his death, however.

الرحمن الكسرقي و منه الى برهان الدين و منه الى الفقير مؤلف
هذا التأليف *

Beginning :—

الحمد لله العظيم شانه القوي سلطانه .... اما بعد فقد الفت
هذا التأليف في مكة شرفها الله تعالى ثم استدركته بمدينة دمشق وزدت
فيه فوائد الخ *

From the above-quoted preface, we learn that the present treatise was originally composed at Mecca, and was revised and enlarged at Damascus.

The colophon of the scribe, indicating the title of the work and the date of transcription (viz., A.H. 902), runs thus :—

تمت الرسالة المكية بعون رب البرية سابع عشر المحرم من شهور سنة
اثنين و تسعمائة *

The title and the author's name are given in a note on the title-page, which runs thus :—

الرسالة المكية فى الخلوة الصوفية تصنيف الشيخ الامام العلامة
قطب الملة و الدين عبد الله بن محمد بن ايمن الاصفبيدي *

The present MS. was compared with the copy from which it was transcribed, as appears from the following note at the end :—

بلغ مقابلة على حسب الطاقة على النسخة المنقولة عنها الخ *

The above note is followed by an autograph note of Muḥammad Zuhrân, thus :—

طالعت هذه الرسالة بتمامها .... كتبه مالكه الفقير الى ربه
الرحمن محمد بن أحمد بن زهران الا جهوري الشافعي الا زهري الا شعري *

Muḥammad Zuhrân, a scholar of the 11th century A.H., to whom reference has been made above, in a marginal note on fol. 20ᵃ, criticises our author for committing a gross mistake, and for defective knowledge of the subject; and warns readers that they should not accept his views uncritically.

It may be added that the author is also open to the serious charge of quoting from the works of others without acknowledgment. For example, on fol. 4ᵇ, he quotes about 20 lines (from علوم الشريعة

(عند الله قدر to على اربعة اقسام) verbatim from fol. 144 of a work, No. 825 above, by Abû Naṣr as Sarrâj, as if they were his own.

II. Foll. 48–89. A copy of a treatise on Ṣûfîsm, containing 41 foll., which is defective both at the beginning and at the end. Foll. 48–88[a] contain anecdotes and an account of the virtues of Ṣûfîs and pious men, with particulars as to the date of their death or the century to which they belonged. In certain cases, when the name of the Ṣûfî or pious man is not known, the anecdotes begin thus: عابد مجهول. Foll. 88[b]–89 contain a discussion of mystical principles and practices. The work opens abruptly thus:—

عابد اسود قال ابن المبارك قدمت مكة فاذا الناس قحطوا من المطروهم يستسقون في المسجد الحرام الخ *

It ends abruptly, with a portion of the chapter on سماع (listening to songs), as follows:—

ثم اعلم ان مسئلة السماع لم يزل يلهجون بها قديما و حديثا و كل احد من الناس يتكلم في ذلک على حسب معتقده ولاشک ان الاعتقاد انما ينشأ من ملابسة ما يتلقاه الخ *

The catchword (الشخص) for the next (missing) folio is found at the right-hand bottom corner of the last folio, showing that our copy is defective at the end as well as at the beginning. The author's name is not given anywhere in the text; but that he was a scholar of the 8th century A.H., and a contemporary of the famous King Tîmûr (A.H. 771–807=A.D. 1369–1405), is known to us from the following passage on fol. 88[a], in which it is stated that a certain friend of the author's sent his son to him in Damascus, before it was captured by Tîmûr (viz., in A.H. 803; see Mujmal Faṣîḥi, fol. 236[a]):—

و انا اذكر حال شخصين من اصحابي كانت اقامة احد يهما في بلاد عجلون ... و الآخر كان مقيما ببيت المقدس و اما المقيم بقرية عجلون بعث ولده الى دمشق ليشغل علي في العلم و كان ذلک قبل مجي تمرلنک *

III. foll. 90–91. الرسالة في الطرق Ar Risâlat Fî Aṭ Ṭuruq. The above title is borrowed from Berlin, No. 3272; but in the following note on our copy, the work is entitled: Kitâb Fî Bayân Aqrab aṭ Ṭuruq:—

كتاب في بيان اقرب الطرق الى الله تعالى على قول نجم الدين الكبرى من تصنيفه و هو ورقتان *

It is a treatise expounding the three main branches of mystical teaching, viz., (i) طريق ارباب المعاملات (ii) طريق ارباب المجاهدات (iii) طريق السائرين and the following ten principles comprised in (iii): (i) توبه (repentance), (ii) الزهد في الدنيا (renunciation of the world), (iii) توكل (reliance on God), (iv) قناعة (contentment), (v) عزلة (retirement from the world), (vi) ملازمة الذكر (constant recitation of prayers), (vii) التوجه الى الله بالكلية (rapt devotion to God), (viii) الصبر (patience), (ix) المراقبة (meditation), (x) رضا (cheerful acceptance of God's decrees).

Author: Abu'l Jannâb Aḥmad bin 'Umar bin Muḥammad bin 'Abdallâh Al Khayûqî Aṣ Ṣûfî ابو الجناب احمد بن عمر بن محمد بن عبد الله الخيوقي الصوفي, commonly called Najmaddîn al Kubrâ نجم الدين الكبرى, a well-known Ṣûfî of the 7th century A.H., who received spiritual training from the following famous Shaikhs, viz., (i) 'Ammâr bin Yâsir, (ii) Ruzbahân Miṣrî, (iii) Ismâ'îl Qaṣrî. See, for all these three Ṣûfîs, Nafaḥât, pp. 479–80.

Our author also attended the sittings of Abû An Najîb as Suhrawardî (see No. 855 above), who granted him a Khirqa (garment); see Mir'ât al Asrâr, fol. 283. He was killed in Khawârazm in A.H. 618= A.D. 1221, the year in which the Tartars captured Khawârazm, where there was a general massacre, more than one lakh of people being killed. For a detailed account of the massacre, see Ḥabîb as Siyar, vol. iii, part i, p. 21. For our author's life and works see Mir'ât al Janân, fol. 385b; Nafaḥât, pp. 481–87; Mujmal Faṣîḥî, fol. 177; Mir'ât al Asrâr, foll. 283–87; Berlin, Nos. 3087, 3456, 3733, 8854. Brock., vol. i, p. 440.

Beginning:—

الحمد لله اولا و آخرا و الصلوة و السلام على النبي محمد باطناً و ظاهرا قال الشيخ الامام العامل قدوة المحققين نجم الدين ابو الجناب احمد بن عمر بن محمد بن عبد الله الخيوقي الصوفي المعروف نجم الدين الكبرى قدس الله سره الطرق الى الله تعالى بعدد انفاس الخلائق ...... ان الطرق مع كثرة عدده محصورة في ثلاثة انواع اولها طريق ارباب المعاملات ثانيها طريق ارباب المجاهدات ... و ثالثها طريق السائرين الى الله تعالى ... و هو محصورة فى عشرة اصول الخ *

For the only other known copy of the work see Berlin, No. 3272.

IV. foll. 92–97ᵃ. سراج القلوب Sirâj Al Qulûb. A work dealing, in 41 *Bâb*, with 41 important principles underlying the three main branches of mystical teaching. The contents are fully described in Berlin, No. 3314.

Author: Abu'l Khalîl Aḥmad bin Muḥammad bin 'Abdalmalik al 'Ash'arî at Tabrizî ابو الخليل احمد بن محمد بن عبد الملك الاشعري التبريزي. The author and the present treatise are mentioned in Ḥâj. Khal., vol. ii, p. 588, and in Berlin, *loc. cit.*; but nothing is said as to when the author flourished, nor can this be ascertained from the usual works of reference. The fact that the latest authority quoted by our author is Abû 'Alî ad Daqqâq (*d.* A.H. 405=A.D. 1012), and that the above-mentioned Muḥammad Zuhrân, in his note on fol. 96ᵃ, tells us that certain mystical views of our author were accepted by Muḥîaddîn al 'Arabî (*d.* A.H. 638=A.D. 1240; see No. 865 above) suggest that our author flourished in the 5th century A.H.

Beginning:—

الحمد لله على ماخصص و عم ...... قال ابو الخليل احمد بن محمد بن عبد الملك الا شعري التبريزي رحمه الله ...... التمس مني بعض اخواني ان املي كتاب مشتملا على ذكر مقامات العوام و الخواص و اخص الخواص ...... و سميته سراج القلوب ... الباب الاول التوبة ... توبة العوام من الذنوب و السيأت و توبة الخواص من الزلل و الغفلات و توبة اخص الخواص من روية الحسنات و الالتفات الى الطاعات *

Only one other copy of the work (dated, A.H. 1196) is known, viz., Berlin, *loc. cit.*

Written in good Naskh. Dated A.H. 903.

V. foll. 97–114ᵃ. A work expounding, from the mystical standpoint, the meaning of لااله الا الله (there is no Deity but God). A note at the top of the first folio, which runs as follows: كتاب الحصن الحصين للغزالي احمد بن محمد و هو سبع عشرة ورقة tells us that the present work is Al Ḥiṣn, al Ḥaṣîn, by Aḥmad al Ġazzâlî. No work with this title, however, is included in the list of the compositions of Aḥmad al 'Ġazâlî; see Brock., vol. i, p. 426.

On the other hand, a work with the above title is mentioned among the compositions of Shamsaddîn al Jazarî (*d.* A.H. 833=A.D. 1429); see Brock., vol. ii, p. 203. The preface and contents of this

work, however, do not agree with those of the present treatise. On a careful examination of the various catalogues, we find that the real title of the present treatise is تجريد كلمة التوحيد Tajrîd u Kalimat at Tawḥîd. This is a work by Aḥmad al Ġazzâlî; and its contents and preface, as given both in Berlin, No. 2396, and India Office, No. 694/5, agree verbatim with those of the present treatise. Hence the note, referred to above, is correct as regards the author's name, but incorrect as regards the title of the work. The full name of the author runs thus: Aḥmad bin Muḥammad bin Muḥammad al Ġazzâlî احمد بن محمد الغزالي, a famous Ṣûfî of the 6th century A.H., and the Shaikh of Abû an Najîb Suhrawardî (see No. 855 above). He was the younger brother of the still more famous Ṣûfî Muḥammad al Ġazzâlî (see No. 833 above). Both brothers, in the beginning, studied in the Madrasah of Ṭûs under the same teacher (see No. 833 above); but afterwards they completed their studies under different professors. The present author is chiefly known as the disciple of Abû Bakr An Nassâj. He died in Qazwin in A.H. 520 = A.D. 1126; see Ikhtiyâr ar Rafîq, fol. 27b; Isnawî, fol. 345; Brock., *loc. cit.*, where seven works of the author are enumerated.

Beginning;—

الحمد لله رب العالمين قال الشيخ الامام جمال الاسلام احمد بن
محمد بن محمد الغزالي رضى الله في الحديث الصحيح ...... عن
سيد البشر محمد المصطفى .... قال خبرا عن الله تعالى لا اله الا الله
حصني فمن دخل حصني امن من عذابي الخ •

For other copies of the work see Berlin Nos. 2394–2405; Cairo vol. ii, p. 80; India Office, No. 694/5.

Written in Naskh. Dated A.H. 903.

Foll. 114b–115a. Contain anecdotes of Muḥammad al Ġazzâlî (see No. 833 above).

Foll. 115b–118. Contain a portion of Munqiḍ Min Aẓ Ẓalâl of Ġazzâlî (see No. 833 above), dealing with mystical teaching. For a complete copy of the said work see Berlin, No. 1725.

The portion quoted opens thus:—

قال الامام حجة الاسلام في كتابه المنقذ من الظلال الخ •

Foll. 118–122a. Contain a portion of the biographical account of Ġazzâlî (see No. 833 above) contained in Aṭ Ṭabaqât Al 'Alîyah Fî Manâqib Ash Shâfi'iyah, a rare biographical work on Shâfi'î scholars by Muḥammad bin Ḥasan.

The portion quoted opens thus :—

قال الفقير الى الله تعالى محمد بن حسن ... في كتابة الطبقات العلية في مناقب الشافعية منهم الامام حجة الاسلام محمد بن محمد الغزالي القائم على راس الخمسمائة الخ *

Foll. 122ᵇ–125. Contain a chapter فصل المؤمن quoted from Amâlî of Muḥammad bin Muḥammad bin Zaid al Baġdâdî, a traditionist of the 5th century A.H.

The quotation opens thus :—

فصل المؤمن من امالي السيد الامام ابي المعالي محمد بن محمد بن زيد الحسيني البغدادي رحمه الله محذوف الاسانيد الخ *

VI. foll. 125–128. A treatise, containing 40 Ḥadîṣ dealing with the virtues of the mystical stage known as Faqr (poverty) and with the rewards of those who have reached that stage, known as الفقراء. A note on the first folio, which runs thus : كتاب في زيق الفقر و هو اربعون حديثاً في اربع ورقات لم يذكره مؤلفه tells us that the present ; treatise is a work entitled Kitâb fî Zîq al Faqr by some unknown author.

A treatise having a different title, viz., Ar Rasâlat Fî Faḍl Al Faqr Wa Al Fuqarâ'i الرسالة في فضل الفقر و الفقراء by Aḥmad al Ġazzâlî (see No. 959/5 above), which contains 40 Ḥadîṣ on the subject of Faqr and Fuqarâ'i, is mentioned in Berlin, No. 3344. The title and beginning of the Berlin copy differ from those of the present treatise; but the agreement in subject-matter, the fact that the first and the last Ḥadîṣ are the same in both, and that the same statement regarding the Khirqa, which is contained in our preface, is also found in that of the Berlin treatise, leave no doubt in our minds that the treatises are the same, and that Aḥmad bin Muḥammad al Ġazzâlî احمد بن محمد الغزالي is the author.

The first Ḥadîṣ, with Isnâd, runs thus :—

قال الشيخ احمد بن حسن بن حسين سمعت من شيخي الصالح الزاهد عيسى بن محسن السلفي اعاد الله علينا من بركاته اربعين حديثا في حق الفقراء على ترتيب مشائخه ...... الحديث الاول عن ابي هريرة رضى الله عنه انه قال قال رسول الله صلى الله عليه و سلم اني بعثت لخراب الدنيا و ما بعثت لعمارتها *

The last Ḥadîṣ runs as follows :—

الحديث الاربعون عن ابي الدرداء قال قال رسول الله صلى الله عليه و سلم حرمة الفقير عند الله خير من السبع الارضين و جبالها و ما فيها *

Our treatise begins thus :—

الحمد لله الذي خلق الانسان و اطلق اللسان بالذكر *

The Berlin copy begins as follows :—

الحمد لله يقول العبد الفقير الراجي رحمة الجليل احمد بن محمد الطوسي تاب الله عليه الخ *

It will be noticed that the author's name is given in the beginning of the Berlin copy, but omitted in ours.

In the preface quoted below, it is stated that the Prophet received a garment of Faqr from the angel Gabra'îl in ليلة المعراج (the night of his ascent to Heaven); and that this garment afterwards was presented by the Prophet to 'Alî, the 4th Caliph, and was subsequently presented to others down to Ṣûfî Junaid Baġdâdî (*d.* A.H. 297 =A.D. 910) :—

عن رسول الله صلى الله عليه و سلم انه لما قال اسرى بي و فرغت من المخاطبة اخذ جبريل بيدى و ادخلني الجنة و اتى بي على قصر من يا قوتة حمراء ففتح القصر و اخرج لي منه زيق الفقر فلبسه و قال لي يا محمد و هذا زيق الفقر و ان الله تعالى امرلي ان البسه فلا تودعه الالمن يستحقه فلبسه النبي صلى الله عليه و سلم و جال بي في الجنة و قال الفقر فخري و فخر امتي من بعدى الى يوم القيمة ثلث مرات فالبسه النبي صلى الله عليه و سلم لعلي رضى الله عنه و البسه على لرجلين احديها لولده الحسين و الثاني لحسن البصري و البسه الحسن البصري الحبيب العجمي و البسه الحبيب العجمي لداؤد الطائي و البسه الداؤد الطائي المعروف الكرخي و البسه المعروف الكرخي لسري السقطي و البسه السري السقطي لابي القاسم الجنيد الخ *

[1] Only one other copy of the work is known to us, viz., the Berlin copy cited above.

Foll. 129-130 contain a quotation from Jawâhir Al Qur'ân (see No. 840 above), corresponding to foll. 101-102 of that work.

Foll 130ᵃ-130ᵇ contain 29 couplets, preceded by a note which runs thus: هذه الابيات من كلام الامام حجة الاسلام ابي حامد محمد بن محمد الغزالي املاها على شخص من اصحابه في علم النوم, and which tells us that a certain friend of Gazzâlî (see No. 833 above) dreamed that the latter dictated these couplets to him, describing the pleasures enjoyed by him after death.

Beginning :—

قل لاخواني رأوني ميتا   فبكوني و رثوني حزنا
ام على الغائب منكم حزنا   ام على الحاضر معكم ههنا

VII. foll. 131-132. المولد الشريف Al Mawlad Ash Sharîf. A treatise containing a brief account of the Prophet's birth. Neither the author nor the treatise is mentioned in any catalogue. In Berlin 28 works on the present subject, viz., Nos. 9517–45, are noticed; but no mention of the present treatise is found. Works of this nature are generally recited on the occasion of the ceremony called Mîlâd, which is chiefly performed on the 12th Rabî' I, the birthday of the Prophet.

Beginning :—

الحمد لله الذي ماله مثيل يناظره ولا وزير يشاوره الخ *

Fol. 133 contains a quotation from an unknown work.

THE END.

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